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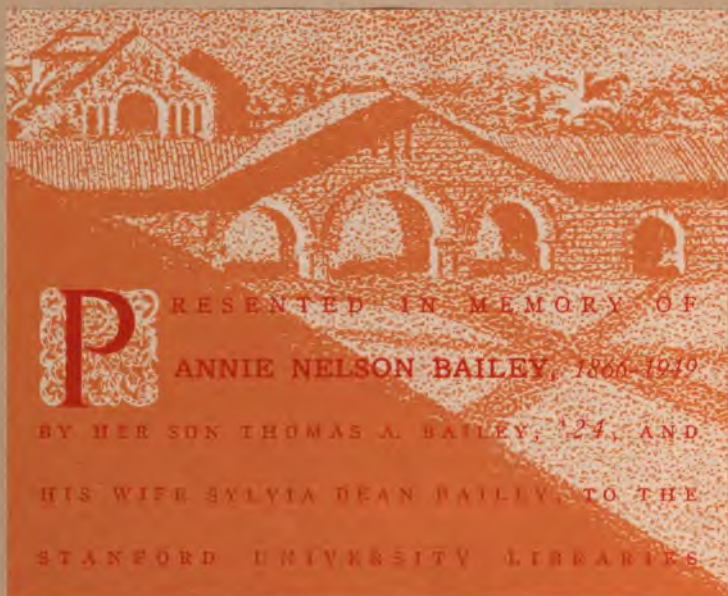
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**THE IRISH CONTRIBUTION
TO AMERICA'S INDEPENDENCE**

MAGINNIS



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THE IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

The Irish Contribution to America's Independence

By

THOMAS HOBBS MAGINNISS, JR.
"

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PREFACE

"It becomes nations as well as individuals not to think of themselves more highly than they ought, but to think soberly. Self-exaggeration detracts from their character without adding to their power; but a greater and more dangerous fault is an habitual depreciation of their real resources and a consequent want of self-reliance."—GODKIN.

ONE of the faults chargeable against the Irish people, and particularly Americans of Irish descent, is that they are ignorant of the achievements of their race in the past. This is probably due to the fact that the people of Ireland have for generations been taught to believe that everything respectable has come from England and that the English are a superior race. Indeed, an attempt has been made to impress the same theory on the minds of Americans, and perhaps the most pernicious falsehood promulgated by pro-English writers, who exert a subtle influence in spreading the gospel of "Anglo-Saxon superiority," is that America owes her liberty, her benevolent government, and even her prosperity to her "English forefathers" and "Anglo-Saxon blood." The truth is that the impartial history of Ireland is the story of England's shame, while the history of America offers abundant evidence of the innate greatness of men of the Irish race. In the first part of this work I have endeavored to show that the American people derive their character more from the Celt than from the Anglo-Saxon, but the book is designed primarily to offer evidence to

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substantiate the claim that more than one-third the officers and a large proportion of the soldiers of the Continental army in the American Revolution were of Irish birth or parentage, and that the Irish were an important element in American colonial history.

As the Irish were driven from their own country by a system of persecution much more severe than that of which the Puritans complained, it is necessary to include in a work of this character some facts of Irish history which account for the large volume of emigration to America in colonial times. I am a representative of the very class in Ireland, which, in an effort to be truthful, I am compelled to condemn for their treatment of the main body of the Irish people. My ancestors in the male and female lines for many generations have been members of the Episcopal (or Anglican) church. My grandfather was a clergyman of that church in Ireland, and his father was mayor of the city of Londonderry at a time when it was perhaps the most anti-Irish city in Ireland. Had I been born and bred in Ireland, I should probably have had no opportunity and less inclination to learn the real facts of her history; but fifteen years' study of Irish genealogies and family histories has provided me with an intimate knowledge of the causes that are the root of Irish hostility to English rule, which, after all, were the basic causes of the American Revolution.

THOMAS HOBBS MAGINNISS, JR.

PHILADELPHIA, *December 1, 1912.*

INTRODUCTION

IF the peasantry of Western England at the beginning of the seventeenth century were Anglo-Saxons, then the first settlers of New England in America were also Anglo-Saxons, since the Pilgrims and Puritans were chiefly farmers, small tradesmen, and mechanics from the western counties of England. The descendants of these "first settlers" in New England became the landed-aristocracy, and the majority of them were to be found among the Loyalists, who formed a considerable portion of the population of America (especially Massachusetts) during the Revolution. But most of the people throughout *all* the Colonies—those who were devoted to the patriot cause—were by no means English nor Anglo-Saxon, and American love of liberty, our republican form of government, and our ideals of justice are directly opposed to the character of the so-called Anglo-Saxons, a fact that is evident to any one familiar with the history of that race, who has studied the history of the English people with any degree of analysis. For several centuries after the Norman conquest of England the common people, essentially Anglo-Saxon, were notable for their servility, while the landed proprietors and governing class were of Norman stock, who contributed to the English character the spirit of arrogance, selfishness, and lust for territorial expansion for which England has chiefly been noted. It is certain that the spirit of independence and

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liberality shown by the men who founded America finds no comparison in the servility of the Saxon, nor in the selfishness and imperiousness of the Norman.

The school histories inform us that the settlers of the American colonies were English, Welsh, Germans, Dutch, Swedes, and French Huguenots. The Irish are mentioned only in connection with the potato famine in Ireland, which caused hundreds of thousands of persons of that nation to emigrate to the United States in the middle of the last century; but a careful analysis of American colonial records and immigration statistics will serve to convince one that more than half the people of the United States, before the nation was sixty years old, had Celtic blood in their veins. The Irish, Scotch, and Welsh belong to the Celtic race, while recent researches by a learned society in France lead to the conclusion that the French, too (whom our histories admit were an important part of our colonial and revolutionary population), are a Celtic race. Thus, even if the English population of the colonial period did outnumber the Irish (which could not be true in the light of statistics), it surely did not outnumber the Irish, Welsh, Scotch, French, Swedes, and Dutch, who assuredly were not Anglo-Saxon.

But because of the preponderance of what appear to be English names in colonial military and political history, the average reader may question the truth of the claim that the Irish came to the colonies in such large numbers, that a large proportion of the revolutionary army were men of that race, and that Irishmen occupied positions of prominence in early American history. Senator Lodge tries to show the superiority of men of English origin by classifying the names in a dictionary of biography, and

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naturally he concludes that the majority of great men are "Anglo-Saxon" because the majority of the names appear to be of English origin. To arrive at his conclusion he probably classified as Irish only those men whose names begin with "Mc" or "O," or names obviously Irish. As a matter of fact, before the period of the Irish revival, which began in the last century, the use of the prefixes had been almost universally discontinued by Irish families, especially those who were within the pale of English patronage and favor, while members of the laboring and servant class were frequently led to assume the English and Scotch names of their masters. The English government exerted every effort to destroy all vestige of Irish nationality, and this effort extended even to an attempt to eradicate ancient Irish names, a purpose which is clearly illustrated in the following statute of Edward IV, 1465:

"At the request of the Commons it is ordeyned and established that every Irishman that dwells betwixt or among Englishmen in the County of Dublin, Myeth, Uriell and Kildare (the whole extent then of the English dominion) shall goe like to one English man in apparell, and shaving off the beard above the mouth, and shall take him an English surname of one town, as Sutton, Chester, Tyrm, Skyrne, Corke, Kinsale; or color, as White, Black, Brown; or art, or science, as Smith or Carpenter; or office, as Cooke, Butler, and that he and his offspring shall use this name under peyne of forfeiting of his goods yearly till the premises be done, to be levied two times by the year to the King's warres, according to the discretion of the lieutenant of the King or his Deputy."*

But like the Penal Laws, which might have reduced any

* Spenser's "View of the State of Ireland," 1585.

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other race to barbarism or caused them to change their religion for the sake of security, the law against the use of Irish names was in the main a failure, and more Irish names were changed in the effort to curry governmental favor than to escape the penalty which the law imposed. In addition to those families who changed their names while still in Ireland, thousands changed the form of their names after their arrival in America, while many of the inhabitants of Ireland were of English, Scotch, and Norman origin, and thus bore names characteristic of those nations.

In tabulating his statistics Senator Lodge would probably have classified Sir William Johnson, Colonial Governor of New York, as English, yet Sir William Johnson's real name was McShane (which is Anglicized Johnson). Reference to the 1912 edition of Burke's "Peerage" discloses the fact that Sir William Johnson was the son of Christopher Johnson, of County Meath, Ireland, who was the son of William McShane, son of Thomas McShane, son of John O'Neill.

On the same principle Robert Treat Paine, signer of the Declaration of Independence, would have been classed as English, yet on reference to Vol. I, pp. 726, 727, O'Hart's "Irish Pedigrees," we find that Tiege O'Neill, b. 1641, had a son Robert, who changed his name to Paine and emigrated to America, and was the ancestor of Robert Treat Paine. This Tiege also had a son, Henry, whose son, Art O'Neill, changed his name to Payne, and had a son Thomas, who emigrated to America.

The genealogy of the Kane family, the members of which occupy a prominent position in law, business, and society, shows that the first member of the family in

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America was John O'Kane, who came to New York in 1752 and dropped the O'. He was a member of the family of O'Caihan, of Derry.

Thomas Butler would without doubt be classed as English, yet two distinct families of Butlers, both of whom attained prominence, came from Ireland to America and were members of a family that had been in Ireland several centuries and had fought many times against British oppression. Mathews' "American Armoury and Blue Book" shows that a Thomas Butler was born in Ireland in 1674 and settled in Maine in 1692, while another Thomas Butler, born in Dublin 1720, settled in Lancaster County, Pa., 1748. Of the family of the latter, four were officers in the Revolutionary army, the eldest advancing to the rank of Major General.

Alexander Falls, who served in the First Colonial Regiment of New York, would no doubt be classed as English, yet he was the son of Alexander McFall, which is proof of his Celtic origin (Mathews' "Armoury and Blue Book").

Innumerable instances like the above might be cited, but it is an easy matter to trace the transition of names from an Irish to an English form. The descendants of men who were named O'Bryan are now Bryant; O'Tooles have become Tuthills; McNees in New Hampshire became "Nay" in the second generation; McCormac has become Camac; O'Shaughnessys have changed to Chaunceys, and Ryan has even assumed a Dutch form, VanRyn. Meade might be mistaken for an English name, but it was formerly O'Meagh. Neilson is not so Irish as Mac-Neil, but it means precisely the same thing. O'Hart is Irish, but drop the O' and it is English. Moore looks Scotch or English, yet many descendants of the O'Mores

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of Ireland bear the former name. It is obvious, therefore, that a claim to English origin must rest upon a stronger foundation than an English name, and, while thousands of Scotch, Irish, German, French, and Welsh names have assumed an English form, we have been unable to discover an English or American family that has assumed an Irish name.

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SINCE her separation from England America has been a country of opportunity for all men. Americans are known as a generous, witty, and democratic people, and for these characteristics they are indebted more to the Celtic blood in them than to the narrow, intolerant, harsh character of the early Anglo-Saxon Puritans. To arrive at an intelligent estimate of the justness of this claim it is only necessary to consider the points of difference in the character of the Anglo-Saxons as a whole and the Irish, as it is by an analysis of the vicissitudes and achievements of a people that we may arrive at a true estimate of their contribution to the national character.

The most marked difference between the English (Anglo-Saxons and Norman) and the Celts is that the former were noted for their achievements in plundering and oppressing the weak and their land covetousness, while the latter were devoted to scholarship, religion, and the defense of the principles of liberty. This is best illustrated by a consideration of the elemental characteristics of the tribes or races that formed the English nation, on the one hand, and the struggle against oppression carried on by the Irish people for many centuries, on the other hand.

The island of Britain was anciently inhabited by a Celtic race, which was succeeded in the course of time by

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tribes of Angles, Saxons, and Jutes, of Teutonic origin, who came, not like the conquerors of the continental provinces, as disciples of a civilization which they revered, but simply as destroyers of a civilization of which they knew nothing. It was a destroying conquest, which swept away the former inhabitants and their whole political system. It was especially a heathen conquest, which utterly rooted up Christianity from a land where it must already have taken deep root.* These tribes formed the English nation, which, by the ninth century, had become civilized and apparently Christianized, when "Christian England was now attacked by the heathen Danes, as Christian Britain had been attacked by the heathen English. These Danes were not a people altogether foreign to the English; they were of a kindred race and spoke a kindred tongue."† The Danes plundered and ravaged various parts of the country; they made many settlements, in which they held the English inhabitants in bondage; and finally a Dane was crowned king in 1013. The Danes ruled the English until 1042, when a Saxon king was crowned through the efforts of both Danes and English.

Thus, when William the Conqueror came to England, he found there a nation made up of the descendants of heathen tribes, each of which had come to Britain bent upon plunder and extermination, and the people were called "Anglo-Saxons." The quality of the Anglo-Saxon spirit of independence may be judged by the fact that within five years William had conquered the entire nation,

* "England," Prof. E. A. Freeman, *Encyclopedia Britannica*, pp. 266, 7.

† *Ibid.*, p. 287.

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and in 1086, on Salisbury Plain, received the sworn allegiance of every lord, every lord's free vassal or tenant, and every landholder, to the number of about 60,000,* and by far the greater part of the land was taken from Anglo-Saxon owners and granted to Norman followers of William. This conquest of Britain was not, as some writers would have us believe, a mere amalgamation of two branches of a kindred race. On the contrary, it was a complete conquest, which enriched the conquerors and reduced to poverty and virtual slavery the conquered. The condition of the Anglo-Saxons one hundred years after the landing of the Normans is truly portrayed in Sir Walter Scott's "Ivanhoe," as follows:

"A circumstance which greatly tended to enhance the tyranny of the nobility and the sufferings of the inferior classes arose from the consequences of the Conquest by Duke William of Normandy. Four generations had not sufficed to blend the hostile blood of the Normans and Anglo-Saxons, or to unite by common language and mutual interests two hostile races, one of which still felt the elation of triumph, while the other groaned under all the circumstances of defeat. The power had been completely placed in the hands of the Norman nobility by the event of the battle of Hastings, and it had been used, as our histories assure us, with no moderate hand. The whole race of Saxon princes and nobles had been extirpated or disinherited, with few or no exceptions; nor were the numbers great who possessed land in the country of their fathers, even as proprietors of the second, or of yet inferior classes. The royal policy had been to weaken, by every means, legal or illegal, the strength of a part of the population which was justly considered as nourishing the most inveterate antipathy to their victor."

* Montgomery's "History of England."

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For two hundred years after the Conquest the Anglo-Saxons wore the collar of the Norman. Their complete subjection to Norman rule eventually secured for them a measure of independence, for they became useful to the barons in the latter's conflicts with the crown and in their wars for plunder. Most assuredly the motto, "Give us liberty or give us death," could not have had its origin in Anglo-Saxon fidelity to the principles of liberty. For centuries the masses of the English people were contented, because they were willing to serve their masters; they were willing to pay the taxes necessary to maintain an aristocracy, whose titles to large landed estates were founded mainly on the superior force used to obtain them; and to provide the soldiery necessary to carry on those wars of conquest that have brought to the kingdom so much of the treasure that was the foundation of Britain's power. Indeed, England's greatness as a world power begins with her conquest of India before the American Revolution, when the wealth from India, at first mere plunder, began to pour into England, and the revenue from that country amounted to from 15,000,000 to 75,000,000 pounds a year in specie, besides the commerce from the East which poured into English harbors.*

It is clear to the average student of history that the Anglo-Saxons were not notable as a brave people; that the Normans, while brave, were adventurers, and that love of plunder was the predominating characteristic of both races. And as we contemplate the present state of the British nation, and the liberties enjoyed by its members, we are apt to forget that England, in the sixteenth and seventeenth centuries, had her "bloody commissions,

* Fisher's "True Story of the Revolution."

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gun-powder plot, her intrigues and cabals; chevaliers and round-heads, Pride's Purge and Rump Parliament, Barebone's Parliament, and no Parliament; with dregs of fanatics, and for thirty years 100,000 men of the same country at war with each other, and all to satisfy the ambition of the weakest or the worst in mankind."*

On the other hand, the history of the Irish people for the last nine hundred years deals mainly with their struggle to retain their property and to secure their independence. The land in Ireland has been confiscated, the ancient churches and castles lie in ruins, but the Irish people have never been conquered and their spirit remains unbroken. Had the Irish submitted to the loss of their property; had they been willing to wear the collar of Norman slavery, as the Saxons did, Ireland's history would have been different. But in Ireland the Normans had an entirely different character of people to deal with. The Irish of the twelfth century were naturally a proud people. The antiquity of their race, their form of government, and the fact that serfdom never existed among them made their submission to the Norman feudal system and Norman plundering impossible. The Irish at that period were not barbarians, nor had Ireland, like Britain, been conquered by the Romans and several successions of foreign tribes during the period from the beginning of the Christian era to the coming of the Normans, though it is true the Danes made settlements on the coast and established separate kingdoms in Dublin, Waterford, and Limerick, and it was in these cities the English secured their first foothold in Ireland.

In scholarship and fidelity to the cause of Christianity

* "History of Derry."

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the Irish people of the middle ages were unexcelled by any other nation. Edmund Spenser, the celebrated English poet, said, "It is certain that Ireland hath had the use of letters very anciently, and *long before England*." Not only did they have the use of letters long before England, but they actually taught the Saxons the use of letters. The Saxon nobility and gentry resorted to Ireland for education in the seventh and eighth centuries, and were received at the famous university of Armagh and maintained free of charge, supplied with books, and taught without fee or reward. Lord Lyttleton, Sir James Ware, Edmund Spenser, and the Venerable Bede, Anglo-Saxon historian, furnish ample testimony regarding the superior learning and culture of the Irish over the inhabitants of Britain before the Norman conquest; but few Englishmen know that one of the founders of the great University of Oxford was an Irishman, Johannes Scotus Erigena, and that Alfred, King of the Northumbrian Saxons, received his education in Ireland the latter part of the seventh century. While the Saxons, Danes, and Normans (all belonging to the race of Northmen) were pursuing their regular vocation of ravaging, murdering, and plundering the people of other nations in western Europe, the Irish were engaged in the nobler occupation of spreading Christianity and learning throughout the world. For the truth of this statement we have the testimony of not only English historians of earlier times, but historians of other countries. Mosheim, Protestant ecclesiastical historian of Germany, said: "That the Irish were lovers of learning and distinguished themselves in those times of ignorance beyond all other European nations, traveling through the most distant lands with a view to improve and

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communicate their knowledge, is a fact with which I have long been acquainted, as we see them in the most authentic records of antiquity discharging with the highest reputation and applause the functions of doctors in France, Germany, and Italy." Moreri, a distinguished Frenchman, in his Dictionary, published in 1795, under Ireland, said: "Ireland has given the most distinguished professors to the most famous universities of Europe, as Claudius Clements to Paris, Albuinus to Pavia in Italy, Johannes Scotus Erigena to Oxford in England. The English Saxons received from the Irish their characters or letters, and with them the arts and sciences that have flourished since among these people, as Sir James Ware proves, in his Treatise on the Irish Writers, Book I, chapter 13, where may be seen an account of the celebrated academies and public schools which were maintained in Ireland in the seventh, eighth, ninth, and tenth ages, which were resorted to, particularly by the Anglo-Saxons, the French, and ancient Britons, who were all received there with greater hospitality than in any other country of the Christian world."

Irish woollen fabrics were celebrated on the continent as early as the eighth century; the skill of Irish art metal workers was notable in the sixth century, and the Tara Brooch, belonging to the eighth century, "is a wonderful specimen of exquisite delicacy." The artistic merit of the illuminated manuscripts of the seventh and tenth centuries is a matter of common knowledge, while a notable church, called St. Caimin, with richly carved doors, was built on an island in Lough Derg in 1007, fifty years before Edward the Confessor (a Norman by education and inclination) laid the foundation of Westminster Abbey.

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The Irish conception of an enduring state or nation was seven centuries ahead of the times. "The law with them was the law of the people," and the Irish clan system was essentially a pure democracy; in fact it went so far as to include the initiative and recall, for "each tribe was supreme within its own borders; it elected its own chief and could depose him if he acted against the laws." The head king was the representative of the whole national life, but his power rested on the tradition of the people and the consent of the clans. He could impose no new law, and might demand no service outside the law.*

It is therefore easy to understand why the Irish never would submit to the Norman feudal system, and why they so readily adapt themselves to the principles of democracy as exemplified by the government of the United States.

But from a race of scholars in the eleventh century the Irish had developed through necessity into a race of fighters by the thirteenth century, and whereas the Anglo-Saxons and the Normans carried on wars of oppression and plunder, the Irish have been distinguished for their warfare against oppression, not only with regard to their national and political existence, but in those practical affairs that concern the masses of the people. The reason for this change in the character of the Irish nation is clear to any one familiar with the practices employed by the English government in their effort to conquer and despoil the people of Ireland, and as it was these practices which drove the Irish people to America in colonial times, we shall now proceed to a consideration of the causes that engendered in Irishmen that distrust of British promises which they brought to America.

* Alice Stopford Green, in "Irish Nationality."

WHY THE IRISH CAME TO AMERICA

THERE is no people on earth that has been so vilified, deceived, and persecuted as the Irish, first, on the pretext of the advancement of civilization; next, under the cloak of religion, and lastly, under the pretext of the common weal; and the underlying motive has always been plunder. Whether the Irish were loyal, peaceable, or righteous made little difference if they did not "stand and deliver" to the horde of English adventurers who came to rob them. English "civilization" in Ireland began with the granting by Henry II of the County Meath 800,000 acres to Hugh de Lacy, a Norman baron, who immediately commenced to make good his claim by the sword. From that time on, for several centuries, the English carried on a war to secure the land and for political ascendancy. The Irish fought to retain what had been theirs for a thousand years before the coming of the Normans.

Henry II, who first proclaimed himself "Lord of Ireland," sent his son John in 1185 to receive the homage of the Irish chieftains. Immediately on his arrival at Waterford "the leading Irishmen of the neighborhood who had hitherto been loyal to the English and had lived peaceably, came to welcome the king's son as their lord and to give him the kiss of peace. But John's Norman retinue treated them with derision, some even rudely pulling their long

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beards in ridicule of the alien fashion. This irresponsible levity had its natural effect. The Irishmen, deeply incensed, betook themselves and their families to Donnell O'Brien, and disclosed to him and to Dermot McCarthy, and even to Rory O'Connor, the treatment they had received, adding that the king's son was a mere stripling surrounded and counselled by striplings himself, and that from such a source there was no prospect for Irishmen of good government or even of security. Influenced by these reports these three chief kings of the south and west of Ireland, who, we are told, were prepared to wait upon John and offer him their submission as they had previously done to Henry, were induced to take a different course. Laying aside for the moment their interminable quarrels, which had hitherto given opportunity to the advance of foreigners, they formed a league together, and unanimously determined to defend with their lives their ancient liberties. This example was followed by the other native chieftains, who all held aloof from John and his giddy court.

"A proud and sensitive people never willingly submits to the rule of a master, however mighty, who despises them. But of course this rude plucking of the beards was only a symbol of that want of consideration for the native Irish which exhibited itself in more harmful ways. Continuing with the causes of the failure of the expedition, Gerald Cambrensis says: 'Contrary to our promises, we took away the lands of our own Irishmen—those who from the first coming of Fitzstephen and the Earl had faithfully stood by us—and gave them to our newcomers. These Irishmen then went over to the enemy and became spies and guides for them instead of for us, having all the more

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power to injure us because of their former familiarity with our ways.' ”*

“The custody of the maritime towns and castles, with the adjacent lands and tributes, was given to men who, instead of using the revenue for the public good and the detriment of the enemy, squandered it in excessive eating and drinking. Then, though the country was not half subdued, both the civil and military command was given into the hands of carpet knights, who were more intent on spoiling good citizens than in attacking foemen, who, reversing the politic maxim of the ancient Romans, oppressed those who had submitted while leaving the enemy unscathed. So that nothing was done, either by making incursions into the enemy’s country, or by the erection of numerous castles throughout the land, or by clearing the ‘bad passes’ through the woods, to bring about a more settled state of things. The bands of mercenaries were kept within the seaport towns, and, imitating their captains, gave themselves up to wine and women.”†

Many of the early arrivals were assimilated by the Irish and adopted their customs, dress, and laws; in fact, they “became more Irish than the Irish themselves”; and for three hundred years English influence was confined to the Pale, which comprised the territory within a radius of 30 miles of Dublin. This center was a hotbed of intrigue, treason, and deception. Common honesty was so rare among the English rulers, it is no wonder that, on the death of Earl Clifford, the English President of

* “Ireland Under the Normans,” Goddard Henry Orpen, late Scholar Trinity College, 1911, vol. ii, p. 96, etc.

† *Ibid.*, p. 106.

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Connaught, in 1598, "the Irish of Connaught were not pleased at Clifford's death—he had never told them a falsehood."* Naturally, the Irish people looked upon the English as a nation of robbers, bribers, and deceivers, because so many of those who failed to satisfy their ambition in England came to Ireland, a country rich in natural resources, fertile land, and of honorable traditions. Her early misery was not due so much to English laws as to the action of the parasites who hoped to feed on the misery they created. As the Protestant Archbishop, King, wrote in 1697, "The Governors of Ireland for their own interest have kept it in a state of war these five hundred years, and will if not prevented keep it so to the end of the world. A governor comes over here hungry and poor, with numerous dependents to be provided for, and how should he provide for them but by bringing as many under forfeitures as he can, as they have done all along and so they will do so still."

The fundamental cause of the struggle between the Irish and English from the coming of the Normans to that of William of Orange was for possession of the land. By various grants from the Crown to English adventurers and court favorites, and by so-called plantations, Irish gentlemen were removed from their heritages and obliged to accept the merest shreds of their own soil, to become laborers for those whom they viewed as highwaymen, or to fly into the woods and mountains, there to await the opportunity and the call of a leader to recover their property. The awful scenes of misery, the enormous bloodshed, and the sacrifice of the general interests of Ireland as a nation are traceable to the unlawful, un-Christian,

* "Four Masters."

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and inhuman disregard of property rights, morality, and ordinary justice on the part of the English party in Ireland. This theory is confirmed by the circumstance that the Province of Ulster was comparatively free from the misery suffered by the people further south until the Plantation of Ulster, begun by James I. The land in the other provinces had gradually been taken from the Irish owners and granted to Englishmen. Ulster was left, but there were still more land hungry gentlemen of broken fortune, and younger sons of noble houses, in England and Scotland to be rewarded, hence James undertook the Plantation of the fertile Province of Ulster in 1607. Large estates in the possession of ancient Irish families for centuries were granted to English and Scotch gentlemen, who for their greater security, partitioned the land out in smaller tracts to their own followers, who held upon payment of a yearly tax to the grantor. By this plan a stranger to Ireland would secure a tract of, say, 20,000 acres, on which he colonized 30 or 40 families, who worked the land and paid him a yearly rental. In many instances an Irish gentleman who had owned 10,000 or 20,000 acres by inheritance, in which his kinsmen shared, was allowed to retain a few hundred acres, subject to the payment of an annual rental to an English adventurer, as in the case of a colonizer. Naturally, even if the then owners accepted the conditions without rebelling, their sons and grandsons would suffer the effects of this injustice; and naturally, too, it led to a division of the inhabitants living side by side in the same country. On the one hand, were those who had been reduced from a condition of gentility and plenty to poverty and peasantry, while on the other hand, were those who enjoyed comparative plenty, secure in their possessions

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by the power of an alien government, at the expense of the former, and who committed such acts as might incite Irishmen to further rebellion, in the hope of securing the remaining remnants of the land left to them.

The Plantation of Ulster culminated in the Rebellion of 1641, which marks the last great struggle of the older Irish families for the recovery of the land and their ancient liberties. Other features developed which attracted to the cause of the Irish the descendants of English settlers in all the provinces. The Rebellion was finally crushed by Cromwell, assisted by those in Ireland who represented English interests. From the standpoint of those interests Cromwell did his work only too well. His object was extermination, and when he had finished, Ireland had been laid waste, the population had been reduced to about 850,000 (of whom about 150,000 were English and Scotch), and the helpless Catholic Irish gentry, with their followers and tenants, had either been transplanted to the barren and bog lands, had migrated to foreign lands, or were so broken as to be no further menace to the English and Scotch planters who took their places.

To finance the army which Cromwell used to crush the Rebellion bonds, each representing so many acres of land to be confiscated, were sold in England. In addition to the forfeited lands disposed of in this way, Cromwell's soldiers were allotted sections of the land according to military rank. In this way practically the whole of Ulster and portions of other provinces not already confiscated were re-peopled. But the ancient Irish were by no means exterminated, as the majority of Irish laborers were allowed to stay and work under the new settlers, and in a military colony, women are scarce, hence Cromwell's soldiers

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married natives. "To use their own words, they saw the daughters of Moab that they were fair."* Furthermore, recovery from defeat or misfortune is essentially an Irish characteristic, and many of those who had been transplanted gradually worked their way back, though under altered circumstances, and the laborers left sons and grandsons who became merchants and professional men of a future generation.

One effect of Cromwell's conquest that concerns us particularly is that it marks the beginning of the first noticeable migration of the Irish people to the American colonies. In addition to those who voluntarily came to the New World to escape the misery in Ireland, Cromwell caused about 9000 (some say many more) women and children to be sent to the colonies and to the West Indies as slaves, while 40,000 men among the disaffected of the population are estimated to have enlisted in the armies of France and other European countries, and transmitted their Irish blood to the population of other countries that helped in the peopling of America.

Apart from the natural struggle for the land, the Irish people had other causes for detesting a government and its representatives who not only deprived them of their property, but attempted to reduce them to a condition of barbarism, moral depravity, ignorance, and slavery. The traits we commend in the Irish people—their humor, pathos, versatility, fidelity to principles, and devotion to traditions—are inherent and a part of their character. The ignorance of some and the lawlessness of other members of the race are the direct result of English example and laws made for the governance of the Irish

* "Ireland," *Encyclopedia Britannica*.

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people. The diversity of interests between those that represented English interests on the one hand, and the Irish people on the other, accounts in great measure for the factional strife down to the period of the great migration to the United States at the beginning of the eighteenth century. Added to this was religious persecution, which spared neither Celtic-Irish nor Anglo-Irish, Catholic, Presbyterian, nor any others who did not conform to the state religion; and still later legislation which affected the whole nation, or such of the people as were not large landholders and government employees. We have already cited the opinion of the Protestant Archbishop, King. At about the same time, the Catholic Bishop, Molowny, wrote to Bishop Tyrrel as follows: "Nor is there any English, Catholic or other, of what quality or degree soever alive, that will stick to sacrifice all Ireland for to save the least interest of his own in England, and would as willingly see all Ireland over inhabited by English of whatsoever religion as by the Irish."*

It was Henry II who strengthened the power of the Pope in Ireland; it was Henry VIII who received from the Pope the title of "Defender of the Faith" for his persecution of Protestants before he desired to divorce his wife; and it was his daughter by his second marriage who first began the persecution of the Irish and Anglo-Irish who had not acknowledged Henry as Head of the Church. In England the religion of the people was a political affair. During the period of the Reformation, the people changed their form of religion with a change of kings, and those who refused to worship according to the then existing religion were persecuted. Thus, in Elizabeth's reign barbarity was

* "The Revolution in Ireland," p. 87, time of James II.

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not only practised on Roman Catholics, but extended to such Protestants as did not conform to the ritual of the Church of England. In 1575 two Dutch Baptists of London were burned alive at the stake, and at one time Elizabeth had 300 heads of "heretics" exposed over the entrance to London Bridge and the Tower and Temple Bar.

The Reformation did not affect Ireland as it did other countries, because the social conditions in that country did not offer the opportunity, because their religion had been a part of the national life of the people for a thousand years before the Reformation, and instead of an influence from within, an attempt was made by an alien government to coerce the clergy to acknowledge the supremacy of the English sovereign, rather than to change the material form and substance of their worship. With a change of rulers in England, Irish bishops were required to conform on pain of death. The priests and laity were ordered to conform or suffer persecution. Apart from the principles involved, the missionaries sent from England to reform the Church in Ireland were of a type unlikely to secure either the confidence or respect of the people. In the words of a Protestant historian: "To preach what he thought true when he could do it safely, to testify against toleration, and in the meantime to make a fortune, was too often the sum and substance of an Anglican prelate's work in Ireland."* This was also the attitude of the entire English laity in Ireland.

Growing out of the attempt to promote the Protestant religion, or rather the Church of England, in Ireland, penal laws were enacted from time to time in the reigns

* "Ireland," *Encyclopedia Britannica*.

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of Elizabeth, James I, William and Mary, and Anne. These laws provided that:

1. No Catholic might teach school or any child but his own, or send children abroad to be educated.
2. Mixed marriages were forbidden between persons of property, and children might forcibly be brought up Protestants.
3. A Catholic could not act as guardian, and all wards in chancery were brought up as Protestants.
4. The son of a Catholic landed proprietor might by "conforming"—*i. e.*, turning apostate—make his father simply a tenant and secure his own inheritance.
5. A Catholic could not take a longer lease than 31 years at two-thirds of a rack rent.
6. If a Catholic inherited property he could be ousted by the next Protestant heir unless he "conformed" within six months.
7. No Catholic might have arms in his possession, and justices were empowered to search houses of Catholics for arms.
8. If a Catholic owned a good horse, any Protestant might claim it on tendering 5 pounds.
9. No Catholic could be admitted to the bar, nor could he hold a commission in the Army.

Naturally, "these laws put a premium on hypocrisy, and many conformed only to preserve their property or to enable them to take office." Of the Penal Code, Edmund Burke said: "A complete system, full of coherence and consistency, well digested and composed in all parts—a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment and degradation of a people, and the debasement in them of human nature

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itself, as ever proceeded from the perverted ingenuity of man." The wonder is that there were any Catholics left in Ireland, for the Penal Laws were effective wholly or partially for a period of three hundred years. It was not until 1795 that Catholics were admitted to Trinity College, the only university permitted in Ireland, and not until 1829 were they permitted to vote for Catholics; yet such is the Irish devotion to principle and their love of liberty that at the beginning of the eighteenth century, two-thirds of the Irish people were Catholics!

Dean Swift, while pastor of Laracor, was visited by a friend from England who, surprised at the forlorn aspect of the landscape around the rectory, asked the celebrated divine, "Where are your old Irish nobility?" Swift replied: "You will have to search for them amongst the hovels of the poor." This was not satire: it was literal fact. Many of the Catholic Irish nobility were reduced to absolute destitution, as Burke's "Vicissitudes of Irish Families" amply proves. There was one remarkable illustration of the completeness of the transformation well known in Cork City for many years in the beginning of the nineteenth century. The representative of the oldest baronetcy in Ireland, Sir Theophilus Moore, and his lady, lived in Cork Bridewell—the baronet jingling the keys every day as Bridewell keeper; and the lady running around in the morning among the hucksters, buying bread, milk, and vegetables from the hucksters who rented stalls on the Coal Quay, the spot whereon the ancient Bridewell stood.

Religion was used in Ireland as a cloak for the advancement of worldly and political power. As all the land was held by the immigrants from England and Scotland,

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Protestants naturally became the ruling class. Their position was made more secure by vilifying the ancient Irish whose lands they had taken, and it became the fashion to keep the "mere Irish" down. While the Catholics still had some strength, the Penal Laws were enforced to reduce them to pauperism. After Cromwell's conquest the Presbyterians rose into power, and "as soon as they felt their strength, asked to have the army under Presbyterian influence." They refused to take apprentices that would not covenant to go to their meetings, and when a majority in municipal corporations, they excluded all not of their persuasion. On the return of Charles II, they lost some of their power, and 61 ministers in Ulster were ejected from their churches and Anglican curates appointed in their places. With the conquest of William of Orange they again regained strength, but "under Queen Anne (1702-1714) the Presbyterians again lost almost every advantage that had been gained and became by the Test Act of 1705 virtually outlaws. Their marriages were declared invalid and their chapels were closed. They could not maintain schools nor hold office above that of petty constable." Their right to worship was not legally recognized till 1719, but from 1704 to 1778, they were incapacitated for all public office.*

"Persecution peopled America," and in the case of the Puritans, Pilgrims, and Quakers this meant religious persecution by a Protestant government. But the Irish people fled from Ireland, not only because of religious persecution, but because they suffered from every form of oppression that selfish interests could devise. In Ireland the government was opposed to everything Irish. Cath-

* Bolton, "Scotch-Irish Pioneers."

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olics and Presbyterians alike were excluded from all office, and these were filled by English members of the Established Church, "who bartered Irish freedom for the place and power of their own families and dependents." The causes that led to the American Revolution were insignificant compared with those of which the Irish complained. The Navigation Acts of 1666 excluded Ireland from all her natural advantages and cut her off from direct trade with the colonies. When tobacco growing, introduced into Ireland by Sir Walter Raleigh, had become profitable, it was forbidden. When the exportation of cattle into England was placed under prohibitory duties, the Irish turned to sheep-raising, and the manufacture of woolen goods, an ancient Irish industry, began to flourish. The English Parliament, at the demand of selfish English interests, then crushed the Irish woolen industry (1698) by heavy export duties, and suggested the substitution of linen manufacture. When this had become profitable, laws were enacted in 1708 to discourage it, hence we find thousands of men employed in the linen trade emigrating to New England, where they introduced the spinning-wheel and the manufacture of linen in 1718. Cotton, glass, brewing, sugar-refining, and other industries were systematically strangled when they interfered with the trade of Britain. "Kidnapping, enforced service in the American colonies, and traffic in political prisoners were indulged in by the government. Ireland as a dwelling-place for Catholics or Protestants, for Celts or Saxons, for native and Scotch settlers, was a country of ever-renewed distress."*

* Edward Potts Cheyney, "European Background of American History," 1909.

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While England was at war with the colonies, Irishmen at home were quietly working to secure a measure of independence for themselves. "England's Extremity is Ireland's Opportunity," and when England found it necessary to withdraw several thousand soldiers from Ireland for use in America, the Irish Volunteers were organized, ostensibly for the "defense of Ireland against foreign invasion." On February 15, 1782, representatives of 143 corps of volunteers of the Province of Ulster met at Dungannon and adopted 21 resolutions, among which were the following:

Resolved, That a citizen, by learning the use of arms, does not abandon any of his civil rights.

That a claim of any body of men, other than the King, Lords, and Commons of Ireland, to make laws to bind this kingdom, is unconstitutional, illegal, and a grievance.

That the ports of this country are, by right, open to all foreign countries, not at war with the King; and that any burthen thereupon, or obstruction thereto, save only by the parliament of Ireland, is unconstitutional, illegal, and a grievance.

That the independence of judges is equally essential to the impartial administration of justice in Ireland, as in England; and that the refusal or delay of this right to Ireland makes a distinction where there should be no distinction, may excite jealousy where perfect union should prevail; and is, in itself, unconstitutional and a grievance.

That we hold the right of private judgment in matters of religion to be equally sacred in others as in ourselves. That as men, and as

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Irishmen, as Christians and as Protestants, we rejoice in the relaxation of the penal laws against our Roman Catholic fellow-subjects; and that we conceive the measure to be fraught with the happiest consequences to the union and prosperity of the inhabitants of Ireland.

Among the signers of the foregoing resolutions, who were appointed a committee to represent the corps, were the following:

Mervyn Archdall
William Irvine
Robert McClintock
John Ferguson
John Montgomery
Charles Leslie
Francis Lucas
Thomas Morris Jones
James Hamilton
Andrew Thompson
Alexander Stewart
James Patterson
Francis Dobbs
Charles Duffin

John Harvey
Robert Campbell
Joseph Pollock
Waddell Cunningham
Francis Evans
John Cope
James Dawson
James Atcheson
Daniel Eccles
Thomas Dixon
David Bell
John Coulston
Robert Black
William Crawford

These resolutions have somewhat the ring of the Declaration of Independence. They were passed by men of the Province of Ulster (whose descendants in America now call themselves "Scotch-Irish"), and it will be noticed that the names are not at all unlike names prevalent in Colonial America and would not distinguish the bearers thereof as *Irish*; yet these men were as much Irish as the present members of the Sons of the Revolution are Americans.

The Volunteers of Ireland soon numbered nearly 100,000 men in all the provinces, more than half being in the

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southern provinces. As a result of their strength and activity, Ireland secured her legislative independence in January, 1783, and from that time to 1798 there was not a nation on the habitable globe which had "advanced in cultivation and commerce, in agriculture and manufactures with the same rapidity, in the same period" as Ireland.*

Had this prosperity come fifty years earlier, it would have checked the tide of emigration to America and perhaps have changed the whole history of the latter country. The Volunteers had in mind the establishment of a democratic parliament, and they probably would have obtained absolute independence had not the American Revolution terminated when it did. With the increase of prosperity and the growing strength of the people the English government, after its recovery from the American war, set about finally to take away even that measure of independence which England in her extremity had been compelled to grant to Ireland. Writing in 1798, Sir Ralph Abercromby, who had been appointed commander of the forces in Ireland the year previous, declared that "Within these twelve months every crime, every cruelty that could be committed by Cossacks or Calmucks has been transacted here;" that "houses had been burned, men murdered, others half hanged." Abercromby, himself a humane man, could not countenance these tortures, and in 1798 he was recalled. A month later the Rebellion of the United Irishmen, whose leaders were, with few exceptions, Protestants, broke out. When this Rebellion was crushed the Irish Parliament was packed with placemen, and in 1800 the Act of Union did away with the Parliament and

* Lord Clare, in a pamphlet published by him in 1798.

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Ireland lost her national identity. Lord Cornwallis, who as lord lieutenant, supervised the details, wrote: "Nothing but the conviction that an Union is absolutely necessary for the safety of the British empire could make me endure the shocking task which is imposed on me.—I despise and hate myself every hour for engaging in such dirty work.—How I long to kick those whom my public duty obliges me to court!" The methods employed to bring about the Union and to crush opposition are strikingly illustrated by the following facts:

One hundred and sixty-two members out of a total of 303 in Parliament voted for the Union. Of these, 116 were placemen, some of them English staff generals without one foot of land in Ireland.

The expenditure for the military force maintained in Ireland from 1797 to 1801 amounted to over \$80,000,000, over \$20,000,000 of which was spent for the year 1800.

The following received the amounts set opposite their names for their patronage in supplying placemen for the Parliament:

Lord Shannon	\$225,000
The Marquis of Ely	225,000
Lord Clanmorris	115,000 besides a peerage
Lord Belvidere	75,000
Sir Hercules Langrishe	75,000

Seven million five hundred thousand dollars were distributed among the members of Parliament, as "compensation for their losses incident to the Union," and many were raised to the peerage, elevated to the bench, or pensioned.

Reynolds, who kept the government informed of the proceedings of the United Irishmen, an organization of patriots, leaders of the Rebellion of 1798, received a pension of \$4600 a year for thirty-seven years, \$27,000 in gratuities, and a foreign consulship.

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The above is intended merely to illustrate the lavish expenditure of money by the British Government, a practice carried on for several hundred years to destroy Irish independence. The *people's* money was used for the purpose, and the following note on Ireland in 1716, found among the papers of Archbishop King, shows how this money was obtained and the suffering it caused the Irish people. "Upon the whole I do not see how Ireland can on the present foot pay greater taxes than it does without starving the inhabitants and leaving them entirely without meat or clothes. They have already given their bread, their flesh, their butter, their shoes, their stockings, their beds, their furniture and houses to pay their landlords and taxes. *I cannot see how any more can be got from them, except we take away their potatoes and buttermilk, or slay them and sell their skins.*"*

* Second Report, G. B. Royal Commission on Historical MS., London, 1874, pp. 256, 257.

THE IRISH RACE OF THE EIGHTEENTH CENTURY

NO other race possessed more vitality and assimilative powers than the ancient Irish people; and the settlers from England and Scotland (except possibly those among the official class) became in a very short space of time unmistakably Irish. Most of the Normans and English that came to Ireland in the thirteenth and fourteenth centuries soon adopted Irish customs and dress. The poet Spenser "was one of the band of adventurers, who, with mixed motives of love of excitement, patriotism, piety, and hopes of forfeited estates" went to Ireland in the sixteenth century to aid in the suppression of a rebellion led by the Earl of Desmond, and he advocated the destruction of the race by a process of systematic starvation, yet his own grandson was expelled from house and property by Cromwell as an "Irish Papist." James the First's Scotch and English settlement of Ulster took place in 1603, Cromwell's confiscation and plantation of nearly the whole of rural Ireland occurred in 1652, and William the Third's confiscation of more than a million acres was made in 1691. Scotch and English farmers, soldiers, tradesmen and a few gentry immigrated into Ireland and settled on the confiscated land, yet forty years after the Puritans settled in Ireland it was reported that many of the children of Cromwell's soldiers could not speak a word of English, and

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in 1690 hundreds of the descendants of Puritan settlers were fighting for the Catholic King James II. Seven years after the battle of the Boyne, when William defeated King James, many of William's soldiers had become Catholics.*

Wolfe Tone, leader of the Rebellion of 1798, was the grandson of an Englishman and an Episcopalian; Thomas Addis Emmett, great-great-grandson of one of Cromwell's soldiers, was banished from Ireland for his participation in the same Rebellion and emigrated to America. His brother, Robert, was hanged in 1803 as leader of the Rebellion of 1803. Francis McKinley, great-grand-uncle of the American President, was hanged as an Irish rebel in 1798. These are not isolated cases, but are typical of thousands of instances where men of English and Scotch name were just as Irish in sentiment and action as the O'Briens, McLaughlins, Murphys, and O'Callaghans.

It will be observed in the Dungannon Resolutions of the Ulster Volunteers that the members refer to themselves as Irishmen, not as Scots or Scotch-Irish, yet of the 28 names of members given, only one is distinctively an Irish name. The term "Scotch-Irish" is purely an American invention, used by an unthinking class of descendants of Irish immigrants who imagine it is more respectable to be Scotch-Irish than pure Irish. As a matter of fact, it would be hard to find an Irish family that has not some Norman, English, or Scotch blood, and if those who pride themselves on being the direct descendants of Scotch and English settlers were familiar with Irish history, it might occur to them that the majority of English and Scotch in Ireland were settlers who usurped the property of the

* "The Legacy of Past Years," Lord Dunraven.

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rightful owners and were, consciously or unconsciously, the cause of the poverty and misery suffered by thousands of ancient Irish families.

Among the middle-class residents of Belfast and Londonderry and their immediate environs, the Scotch settlers retained their Scotch sentiments and characteristics for a generation or two, but the emigration to America from these two cities was insignificant compared to that from other parts of Ireland. Indeed, the few hundred settlers of Londonderry, New Hampshire, were perhaps the only body of distinctively Londonderry Irish emigrants in colonial times. The other Ulster immigrants came from the hills of Donegal, from Down, Antrim, Tyrone, Monaghan, and Armagh, where they had associated and intermarried with the Irish for several generations and they possessed the good nature, optimism, and generosity of the Irish race. A period of over one hundred years had elapsed from the Plantation of Ulster with Scotch and English adventurers until the beginning of the great Irish emigration to the American colonies, and surely a family that had lived in Ireland for that length of time might be considered as Irish. It is true, of course, that the people of Ulster were, as a whole, more prosperous than those from some other parts of Ireland, but this was due to the fact that Ulster had since the Plantation enjoyed an equitable tenure of land, which was not extended to other parts of Ireland until late in the nineteenth century, and industries were established in Ulster as in no other parts of Ireland. The prosperity of Ulster could not have been due to English blood, as there was more Anglo-Saxon and Norman blood in the Province of Munster in the seventeenth century than there was in Ulster. The people

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of Ulster had greater advantages and were freer from English influence than the people in the South, the southern provinces, with the ports of Dublin, Waterford, Cork, and Limerick, being more accessible and more attractive to English settlers.

But by the eighteenth century the descendants of Scotch and English settlers had in most instances become Irish in fact as well as by birth, and in this work we include as Irish all who came from Ireland. Of late years the "Scotch-Irish" have been receiving due credit for their contribution to the settlement and prosperity of America, but in another chapter we shall show that these so-called "Scotch-Irish" had good old-fashioned Irish names—when they arrived in America, at any rate.

THE IRISH COLONIAL IMMIGRATION

"Even the Protestant exiles from Ulster went to America as 'Sons of St. Patrick.' To shun persecution and designed ruin by the English government, Protestants and Catholics had gone, and their money, their arms, the fury of their wrath, were spent in organizing the American war. Irishmen were at every meeting, every council, every battle. Their indignation was a white flame of revolt that consumed every fear and vacillation around it. That long, deep, bitter experience bore down the temporizers, and sent out men trained in suffering to triumph over adversity."—ALICE STOPFORD GREEN, in "Irish Nationality," pp. 179, 180.

WE have seen that three causes operated to drive the Irish people to the American colonies, namely:

First: Wars of extermination, carried on by the English to secure the land of the ancient proprietors.

Second: Religious persecution, having for its real object the advancement of the political power of the Anglican party.

Third: Economic and industrial oppression, which affected families of all religious persuasions, and particularly the inhabitants of the Province of Ulster, who, under hitherto favorable conditions, had built up thriving industries.

It is evident that the first to leave Ireland were the older Irish people—the men who had fought the incoming adventurers in the effort to retain their property. T

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were followed by others who fled to escape the Penal Laws and other forms of oppression to which the Irish and Anglo-Irish Catholics were subject; the Presbyterians, who were persecuted by the Anglican Church party; and, lastly, all classes of Irish men and women who wanted to work, but were prevented from enjoying the fruits of their labor by unjust legislation enacted upon the demand of selfish British business interests to depress Irish industries. The destruction of the wool trade is estimated to have ruined over forty thousand families in all parts of Ireland, while the destruction of the linen trade, together with other forms of oppression, reduced the population of Ulster alone by half a million people before the beginning of the American Revolution.

The actual loss in the population of Ireland from 1672 to 1695, according to the statistics of Sir William Petty, was over 700,000, while the loss from 1712 to 1785 is estimated to have been over 1,000,000. The exiles went into every country in Europe. In the service of France alone over 400,000 Irish soldiers are estimated to have died from 1691 to 1745. There was not a country among the powers, and not an occupation, in which Irishmen were not to be found as generals, admirals, statesmen, scholars, physicians, engineers, business-men, and laborers. As for the American colonies, Irish men, women, and children began coming before 1650, while in the eighteenth century they came in thousands, from North and South, East and West, Catholics, Protestants, gentry, nobility, and peasantry, bearing English names, Irish names, Scotch names, or any convenient name that would free them from English malice. There can be no question regarding the attitude of these exiles from Ireland. They

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had suffered untold misery; they had been persecuted to the verge of despair; and they came with a burning sense of the selfishness and deceit which characterized English rule in Ireland. The proof of their coming,—that they came in alarming numbers,—and that they did not altogether escape English persecution, is found in contemporary records. Nor did they come only to a few of the colonies, but to all, and that they influenced the political, economic, and religious life of the colonies is certain.

In "Races and Immigrants in America," John R. Commons, speaking of the Irish immigration, says, "This was by far the largest contribution of any race to the population of America during the eighteenth century." Writing in 1789, Ramsey, the historian of North Carolina, said: "The Colonies which now form the United States may be considered as Europe transplanted. Ireland, England, Scotland, France, Germany, Holland, Switzerland, Sweden, Poland, and Italy furnished the original stock of the present population, and are generally supposed to have contributed to it in the order named. For the last seventy or eighty years no nation had contributed so much to the population of America as Ireland." On the other hand, Senator Lodge, in his "Story of the Revolution," says that "the people of Massachusetts were of almost pure English blood, with a small infusion of Huguenots and a slight mingling, chiefly in New Hampshire, of Scotch-Irish from Londonderry." The latter statement shows either gross ignorance or is a deliberate fabrication. While it is true the colonists that arrived in New England, from the landing of the Mayflower passengers in 1620 to the rise of Cromwell in 1648, were almost wholly yeomanry from England, the latter circumstance reduced the necessi-

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for Puritan emigration to the same extent that it increased the necessity for Irish emigration; and while numbers of the Puritans returned to England to receive the benefits of the rise of their party into power, Irishmen left Ireland to escape Puritan persecution. In any case, a large number of Irish gentlemen came to New England (by way of England in some cases) among the 20,000 persons that are estimated to have arrived during the period of the great Puritan exodus; but the first noticeable influx of Irish people into New England began in 1652, when by Cromwell's orders, 400 Irish children were sent to the colonies to be sold as slaves. From that time on the shipment of Irish men, women, and children to New England was common practice. Many of them were political prisoners, whose chief crime had been the ownership of property; hundreds were kidnapped with the connivance of government officials; and many came of their own volition. That they came in sufficient numbers as to cause alarm is evident from a manuscript report of a committee appointed by the Colony of Massachusetts to consider certain proposals for the public benefit, dated October 29, 1654, of which the following, with spelling revised, is a copy:

"This Court, considering the cruel and malignant spirit that has from time to time been manifest in the Irish nation against the English nation, does hereby declare the prohibition of any Irish men, women or children being brought into this jurisdiction on the penalty of fifty pound sterling to each inhabitant that shall buy of any merchant, shipmaster, or other agent, any such person or persons so transported, which fine shall be by the county's marshal, on conviction of some magistrate or court, levied, and be to the use of the informer one-third and two-thirds

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to the county. This act to be in force six months after publication of this order.

(Signed) Dan Gooken.
Thomas Savage.
Roger Clap.
Richard Russell.
Francis Norton."

It would appear that similar laws existed earlier, as in 1650 applications were made by several individuals for the remission of fines imposed for the offense.* The enactment of this law is sufficient proof that the number of arrivals from Ireland must have been large, as a few hundred women and children would not have given rise to grave fears. It is more than probable that many proud New England families of today, bearing "English" names, are descended from some of these poor Irish servants, many of whom were of better blood than the most arrogant Puritans, but their old Irish names were in most instances replaced by English ones, and not having the opportunity to practise any other religion, became Puritans themselves. But servants, political prisoners, and kidnapped children were not the only classes of Irish people that came to New England early in her history. We find, for example, that Captain Daniel Patrick (otherwise Gilpatrick) and Robert Feake, bearers of Irish names, were the first white settlers in what is now Greenwich, Conn., 1639; John Burrage Martin, born in England, son of a County Galway gentleman, came to Massachusetts in 1637; Captain Robert Keayne or Kane (name of Irish origin) came from London to Boston in 1635, and founded the Ancient and Honorable Artillery Co., of Boston;

* *Notes and Queries Magazine*, vol. v, seventh series, p. 226.

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Richard Wilkins, a householder in Boston, 1689, was formerly a bookseller in Limerick, Ireland, and the ancestor of John Hancock, who came from the County Down. We learn further, from the chapter on King Philip's War, 1675, in the "Pilgrim Republic" by Goodwin, and this war was far more grievous to New England than the Revolution,—that during this war England was an indifferent spectator, and that the "only aid which ever came to the colonies from any source" was a subscription for £1000 raised in Dublin, Ireland.

It is clear that Irish or Celtic blood early mingled in the New England population, which, in 1700, was estimated to have been 105,000, some part of which, in addition to the Irish, was made up of Normans from the Channel Islands, Welsh, and Scotch. Granting, however, that the population was "almost wholly English" in 1700, it certainly was not in 1775. With the beginning of the eighteenth century the Irish began coming to New England in vast numbers. It would be impossible to estimate the number of persons that came from Ireland, or the number of ships from that country which landed colonists at New England ports, as the arrivals during the eighteenth century were not so much an event as the landing of the Pilgrims, however much they may have influenced future events of importance to the colonies. But from the Boston News Letter we learn that 53 ships from Ireland landed colonists at Boston in the years from 1714 to 1720. In the Records of the Boston Selectmen, Report of the Record Commissioners, 1736 to 1742, we find the following items: Captain George Bond gave a bond for £1000 for 37 persons imported from Ireland; Capt. Gibbs and Mr. Ramsey, bond of £1000 and Mr. Waldo £200 for persons imported

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from Ireland; Hugh Ramsey, John Weirs and William Moore £1000 for 381 passengers from Ireland September 15, 1737; Capt. Montgomery and Nathaniel Bethune, £500 for 80 passengers from Ireland; Capt. Jackson and Samuel Dowse, bond of £250 for 46 passengers from Ireland; Sloop Sea Flower with 65 passengers from Ireland. The records are full of such notices. Of 14 ships reported in the Boston News Letter that arrived in 1718, three were known to have come from Dublin and one from Waterford; while in 1720 one was from Cork and three from Dublin. Thus the immigrants came from the south as well as from the north of Ireland. They introduced the potato into New England, and—mark this—they introduced the spinning wheel, considered by all Americans as a peculiarly New England institution, and the manufacture of linen. For this we have the testimony of Drake, in his "History of Boston," as follows:

"About two years previous to this (1718) there arrived in the country a large colony of persons from in and about Londonderry in Ireland, denominated Scotch-Irish, because they emigrated originally from Scotland to Ireland. The most of this colony settled in New Hampshire, but a considerable number of them fixed their residence in Boston. These emigrants were chiefly manufacturers of linen, and they brought their utensils for that purpose with them. The foot or linen wheel, since so familiar in the households of New England, was introduced by this colony and the raising of flax and the manufacture of linen cloth was looked upon as of great importance to the country. The people of Boston took hold of the matter with great earnestness. The subject was put into the warrant for a town meeting September 28, 1720."

Note.—The Irish also introduced the potato at this time.

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The author of the above erroneously refers to the colonists as "Scotch-Irish." With few exceptions, the families of these colonists had lived in Ireland for at least three generations, and a large number bore Irish names. In any case they left Ireland because of the persecution and unjust laws under which they lived while there. That they were Celtic and not Anglo-Saxon is evident from the following names which appear on a petition addressed to Governor Shute in 1718 by some of the colonists from Londonderry who desired to locate in New Hampshire:

Neal McNeall	James Kenedy
James Moore	John McKeen
Alex. McGregore	Robert McKeen
Alex. McNeall	Andrew Patrick
John Morrison	James McFee
James Cochran	Rich. McLaughlen
James Morrison	Andrew McFadden
John Cochran	James McKerrell
William Cochran	Andrew Fleming
Daniel McKerrell	Patrick Orr
Fergos Kenedy	Daniel Orr
James Gilmore	Alex. McBride
Arch. McCook	William Orr
Edward McKene	Samuel McGivern
Samuel McMun	George McAlester
Thomas McLaughlen	Robert Neilson
Lawrence McLaughlen	Henry Neille
William Boyle	Will McAlben
Benjamin Boyle	John McCan

The settlement of New Hampshire by colonists from the North of Ireland has received sufficient mention in American history to be well known; but the Irish of Londonderry, N. H., constituted only an insignificant proportion of the Irish colonists who came to other parts of New England and to the other colonies. Irish people from all

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parts of Ireland settled in the city of Boston and in other parts of New England, from the coast of Maine to Lake Champlain. In 1718 the town of Worcester, Mass., consisted of 58 dwellings and 200 inhabitants. The Rev. Edward Fitzgerald, a Presbyterian minister, with 50 families from Ireland, settled in Worcester and *doubled* the population. The town of Concord was founded by emigrants from Ireland, as were several other towns in Massachusetts, Connecticut, and New Hampshire. One of the original settlers of Worcester was James McClelland, ancestor of General Samuel McClelland, General Geo. B. McClelland, and of the former Mayor of New York City.

Among the settlers of Pelham, Mass., were the following colonists from Ireland:

James Clark	Duncan McFarland
John Clark	John McIntyre
Robert Ferrell	Robert McLem
Robert Forbush	Daniel McMains
Patrick Gregory	James McPherson
John Hamilton	John Moore
John Lecore	John Murray
Wm. McCarter	Robert Patrick
Thomas McClanathan	Edward Savage
John McClanathan	William Sloan

All the above names are as prevalent in Ireland as in Scotland. The Savages were in Ireland as early as the fourteenth century, and the Edward Savage above mentioned was the grandfather of the celebrated portrait painter who lived in Philadelphia and painted a portrait of Washington.

Among the colonial settlers in the region now called Vermont were families with the following distinctively Irish names: Burke, Barrett, Kennedy, McCoy, Hogan,

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Dunn, Larkin, McConnell, Moore, Garvey, Goff, Carey, McCarra, Duane. The Duanes owned 63,000 acres of land, and the first member of the family in America was Anthony Duane, who was born in the County Galway, Ireland. Other settlers in Vermont from Ireland were Archibald Stark, father of General John Stark; Matthew Lyon, from the County Wicklow, who by his eloquence swung the Green Mountain Boys of Vermont into line early in the Revolution; Captain Magennis, who commanded the New Hampshire Militia and is given credit for turning the fortunes of the day in the attack on Long Point, Lake George, March, 1757, French and Indian War; and many other Irishmen whose sons and grandsons became famous in American History.

The city of Boston contained a large Irish population in colonial days and they were by no means all "Scotch-Irish from Londonderry." The Records of the Boston Selectmen already referred to contain the names of persons to whom licenses as "City Porters" were issued in the year 1738. There are 16 names in the list and 12 of these are as follows: John Whaland, Robert McMillion, Patrick Goffe, Paul Bryan, Thomas O'Brien, Patrick Bourke, John Keefe, Jeremiah Maccarty, Timothy Harney, Edward Kelly, Thomas Pheland, James Collins. The same records contain many items of the following character:

"John McGuire appeared and stated he had in his house, Daniel Griffith, Mariner, John Welch, Mariner, James Murfey, Mariner and Joyner, Cornelius Fling, Victualer."

"Sarah McLucas, given charity."

"John Maccanis (McGinis) wife and four children arrived from Ireland June 9, 1719."

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"John Mackmaster, wife and four children, who arrived from Ireland June 1722.

"Dennis Sullivant and wife, lately came from South Carolina, is going to return to Ireland or England in about five weeks."

In 1733 an Irish Church was shown upon the map of the city; in 1737, on St. Patrick's Day, the Charitable Irish Society of Boston was organized; the Boston Tea Party met at an inn kept by a man named John *Duggan*, and the tea was thrown into the harbor off *Griffin's Wharf*; and *Patrick Carr* was one of the men killed by the British soldiers in the Boston Massacre.

The Irish Presbyterians formed extensive settlements, as a body, in New Hampshire and in the settled portions of Massachusetts. The Irish Catholics, however, sought refuge as individuals in the remoter regions of the province. The territory of Maine, for example, while a part of the Massachusetts Bay Colony, was to a large extent free from the jurisdiction of the Massachusetts government—so much so that Governor Winthrop complained: "They ran a different course from us, both in their ministry and in their civil administration, for they had lately made Acomentious (a poor village) a corporation and had made a tailor their mayor, and had entertained one Hull, an excommunicated person, and very contentious, for their minister."* Thus, in the character of the people of Maine, we see the beginning of American democracy. They had little of the intolerant, overbearing spirit of the Puritan, and they had the audacity to elect as mayor a man who worked for his living. The Irish settled extensively in Maine. The town of Berwick, one of the earliest settle-

* Bolton, "Scotch-Irish Pioneers."

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ments, was probably named in honor of the Duke of Berwick, one of the commanders of the Irish forces in the Revolution of 1691. Among the Irish who lived in the town was Owen Sullivan, born in Limerick, Ireland, during the siege of 1691, who was the father of John Sullivan, member of the Continental Congress in 1774 and a Brigadier General of the Continental Army in 1775 at the age of thirty-three; of James Sullivan, Member of the Provincial Congress of Massachusetts 1775, judge of the Superior Court 1776, Attorney General, Governor of Massachusetts, and founder of the town of Limerick, Maine, whose son, John Langdon Sullivan, born 1777, invented a steam tow-boat for which he received a patent in 1814, in preference to Robert Fulton, who applied for one at the same time.*

Another Irish settler in Maine was Maurice O'Brien, born in Cork, whose five sons, on hearing of the battle of Lexington, with a few volunteers captured a British armed schooner in Machias Bay, May 11, 1775—the first naval victory and the first blow struck on water in the war for independence. The leader of this expedition was Jeremiah O'Brien, who was born in Scarboro', 1740, and was afterwards a captain in the Massachusetts Navy. Another member of the family, Richard O'Brien, born 1758, commanded a privateer in the Revolution, and was an officer on the brig Jefferson in 1781, when he was captured by the Dey of Algiers and enslaved for many years.†

* Appleton's American Biography.

† Harper's Cyclopedia of American History.

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THE extent of the Irish colonial population in America is perhaps best illustrated in the history of their settlement and activity in the province of Pennsylvania. Penn received his grant of the province and his proprietary charter from King James II. His father owned an estate in Cork, Ireland, where the eminent Quaker spent much of his time as manager of the estate before coming to America. He manned a vessel that brought him to America mostly with men that he secured in the city of Cork. His secretary, James Logan, was born in Lisburn, County Antrim, and Thomas Holme, his Surveyor-General, who laid out the city of Philadelphia, was born in Waterford. According to a recent authority, "the actual treaty for the lands of the present Philadelphia and adjacent county, out to the Susquehanna, was made in the year 1685 by Thomas Holme, as president of the Council in the absence of William Penn who had gone to England."* William Welsh, who was one of Penn's councillors, negotiated a treaty with the Indians of northwestern New York in 1683, and he represented the Governor of Pennsylvania in negotiations with Governor Dongan, of New York, in 1684, relative to Penn's quarrel with Lord Baltimore. The Irish Quakers who came to Pennsylvania formed so large a proportion of the colonists that the "Irish Quaker

* Appleton's "American Biographies."

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Immigration to Pennsylvania" is the subject of a volume of more than 500 pages.

In 1700 Pennsylvania and Delaware together had a population of about 20,000. While the inhabitants of Pennsylvania were chiefly Quakers at that time, a large number of Irish Catholics and Protestants must have settled in the Province in the seventeenth century, for Penn offered freedom of worship to all settlers, and because of his well-known toleration for Catholics he was himself sometimes accused of being a "Papist." In 1729 an Irish lady of some means, with a number of her tenantry from Ireland, settled near what is now Nicetown, Philadelphia, and established a Roman Catholic chapel on her estate.* About the same time the Irish were coming to Philadelphia in such large numbers as to alarm the Quaker and English inhabitants, for in a statement to the Council in 1729 the Deputy Governor of the Province said:

"It looks as if Ireland is to send all its inhabitants hither, for last week not less than six ships arrived, and every day two or three arrive also. The common fear is that if they thus continue to come, they will make themselves masters of the province."†

That the English inhabitants of the city had cause for alarm at their rapidly diminishing majority is indicated in the following table of the immigrants arriving in Pennsylvania during the year ending December, 1729: English and Welsh, 267; Scotch, 43; German Palatines, 243; *Irish*, 5655.‡ In 1728 there arrived at New Castle, Delaware, 4500 persons, most of whom came from Ire-

* Watson's "Annals of Philadelphia."

† *Ibid.*

‡ Gordon's "History of Pennsylvania."

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land.* By 1772, the Irish immigration had reached such proportions that 3500 persons from Ireland arrived in Philadelphia during the first two weeks in August of that year.† Before the Revolution the prophecy of the Deputy Governor had been fulfilled, and the Irish and their descendants had indeed become proprietors of the province. In a measure this was fortunate for the colonies, as the principles of the Quakers prohibited their taking an active part in the war, and the Tory sentiment among the English residents of the province was notorious.

For confirmation of the claim that the Irish population of the province was large we need only examine the colonial marriage records, lists of soldiers in the colonial militia companies, and lists of taxables, for Irish names. In Philadelphia the marriage records of all Protestant churches contain old-fashioned Irish names in abundance. Most of the bearers of these names were undoubtedly of Catholic birth, but in many cases their marriage in Protestant churches was due, despite the liberal attitude of Penn himself in founding of his colony, to restrictive laws against the performance of the marriage ceremony by Catholic clergymen. The Pennsylvania Archives, second series, vol. ix, contain the marriage records of Philadelphia churches covering certain periods before the Revolution. On the list of the First Presbyterian Church, 1702 to 1745, occur the following distinctively Irish names:

Mary Brian and John Smith
Mary Bryan and William Love
Henry Bryan and Dinah Philips
Margaret Bryan and William Porter

* Watson's "Annals," p. 266.

† Spencer's "History of the United States."

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Patrick Caffry and Esther Rice
Richard Cahill and Eliz. Burrege
John Callahan and Eliz. Sweet
John Callahan and Winifred Caseburn
Edward Callahan and Mary Rice
Roger Cane and Eliz. Welsh
Rose Cane and Adam Little
Jannet Cannon and Geo. Calahone
Joseph Cannon and Rachel Gethram
Margaret Carey and John McMicken
Jane Carnaghan and Josias Brown
Abraham Carel and Kath. Van Pelt
Richard Carrel and Grace Williams
Anne Carroll and Geo. Hawkins
Daniel Carty and Margaret Lavender
Miles Carty and Joan Dickey
Darby Carty and Hannah Richardson
Thomas Carty and Anne Haimer
Jane Cary and George Brown
John Cleary and Jane Collins
Katherine Coghnan and Francis Willson
Charles Coile and Anne Price
Mary Magdalena Colerain and Christian Taylor
Jacob Coney and Barbara Van Clinkenbaugh
Mary Coney and Joseph Walton
Darby Connelly and Jane Price
John Conner and Mary Rambo
William Conner and Mary Quill
Michael Connolly and Anne Clingman
John Connor and Mary Foreman
John Conway and Susanna Bound
William Conway and Mary McAnally
Daniel Daily and Mary Hill
Eleanor Daily and Andrew McBroom
Joanna Daily and John Murphy
Katherine Daily and Duncan Campbell
Mary Daily and Robert Fleming
Thomas Daily and Mary Harden
Daniel Donavin and Anne Wood
Peter Donavin and Eliz. Wright
John Donelan and Eliz. Parker
John Dorkarty and Susanna Seinchy
Jane Drogheda and Thomas Jones
Katherine Drogheda and Richards Warkins
Kath. Eagin and Patrick Daveny
James Farrel and Jane Heath
John Farel and Honour Farel
William Farrell and Mary Barroe

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Mary Flanekin and Edward Swinney
Samuel Foley and Mary Sinkler
James Kerrel and Dinah VanKirk
James Laughlin and Jane Jones
Rebecca Mackinaire and Peter Jackson
John Mackneal and Martha Floyd
Mary Magenny and James Kelley
Margaret Mahaffy and William Walker
Honour Malenny and Michael Fleming
Edward Malone and Agnes Kider
Jane McCane and Hugh Gunning
Mary McCannin and Samuel Low
Margaret McCarty and Thomas Holmes
Jane McClenaghan and Job Guthrey
Agness McClenan and John Griffith
Isabel McCloghlin and Abram Russel
Martha McConnell and James Little
Patrick McCormick and Blanch Hughes
Mary McGeorge and George Lewis
Margaret McGown and Joseph Frazier
Susanna McKelan and James Steward
Elizabeth McKane and Joseph Kerr
Sarah McKenny and Walter Bryson
Jane McMurren and John Forsyth
Michael McDonald and Bridget Kerr
Margaret Meals and Daniel Dismond
Jane Mullegan and John Wayne
Mary Mullin and William Hart
John Murphy and Joanna Daily
Katherine Murphy and John McPack
Eleanor O'Bryan and Robert Baker
Katherine O'Bryan and Edward Winter
John O'Bryant and Mary Dukeminer
Anne O'Burn and Thomas Holland
Peter Okely and Mary Asson
Joseph Oregh and Cath. Kirk
Mary Pendergrass and James Frazier
Eleanor Reiley and Henry Early
Charles Reily and Isabel Easley
Joshua Reily and Rebecca Doyle
Timothy Sulliman and Rose Waters
Mary Sullivan and John Fleming
Dennis Sullivan and Elizabeth Caldwell
Bartholomew Welsh and Mary Kirk
Elizabeth Welsh and Roger Cane
Mary Welsh and Abraham Laybrook
Rebecca Welsh and John Lockhart

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On the above list, in addition to the names given, the name Dunn occurs 3 times, Fitzgerald 6 times, Fleming 5, Kelley 11, Kilpatrick 3, Martin 11, and there are 95 names beginning with "Mc".

The marriage lists of Old Swedes Church, 1750 to 1810, contain a very much larger proportion of Irish names. There are 486 names beginning with "Mc," as well as every other form of Irish names, of which the following is an indication:

Mary Branagen and William Erskin
Michael Branin and Barbara Evans
Patrick Brawley and Sarah Thompson
Patrick Brian and Margaret Smith
Timothy Brian and Isabella Dickinson
Roger Brogen and Elizabeth Warren
Sarah Brogen and Lewis Moliere
Patrick Cacharin and Gracey McNeal
Mary Carrigan and Charles Domonick
Ann Cartey and Patrick Downen
Patrick Cashaday and Catharine Baldwin
Hugh Cassaday and Rachel Richards
Ann Cassel and Dennis Leary
James Colgun and Mary Flannagan
Catherine Condon and Michael Murphy
Patrick Condren and Mart Latterson
Dennis Conneley and Mary Kilkenney
Neal Connolly and Mary Macumtire
Margaret Connoway and Thomas Haley
Patrick Conrey and Nancy Early
Biddy Devine and John Boggs
Patrick Doran and Jane Long
Patrick Fares and Elec. Garvey
Elizabeth Fairies and James Cochran
Brigith Fegen and Chris. Fitzgerald
Patrick Gallenogh and Susanna Brown
Patrick Glyn and Mary Christie
Patrick Kempsey and Eliz. Davis
John Logan and Jane O'Connor
Patrick Loghan and Margaret Docherty

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On the same list the names following occur the number of times shown:

Barry, Bary, 15
 Braidy, Brady, 9
 Brannon, 6
 Burk, Burke, 19
 Burn, Burnes, 14
 Cahan, Cahil, Cahill
 Cain, Cane, 7
 Callaghan, Callahan, Callan, 7
 Cannon and Canon, 6
 Carrell, Caril, Carill, Carol, 6
 Carney, 10
 Carr, 22—2 Michaels and 2 Patricks
 Cassidy, Cavenaugh, Cavener, Cavenough
 Connelly, 4
 Connar, Connard, Conner, Connor, 19
 Connel, Conell, Connelly, Connerly, Connil, 10
 Conway, 3
 Corran, Corridon, Corrigan, Corrill, Coughlin, Courtney, Curin
 Daugherty, 2, Daley, 2, Delaney, 7, Dempsey, 5, Dennis
 Deyer, 2, Dillon, 2, Docherty, 2, Doharty, 2, Doil, Doile, Doyle, 15
 Donavan, Donevan, Donovan, 5, Donohus, Donohow, Donohoo, 4
 Dorlan, Dornan, Dougan
 Dougharty, 21, Donlin, Dyer, Dwire, Dyar, Dyer
 Egan, Eagan, Egins
 Farran, 2, Fanrel, 5, Ferrell, 4
 Fitzgerald, 12, Fitzpatrick, 3
 Flaherty, Flanigan, Flaniken, Flannigan, Flannagham
 Ford, 15
 Gallagher, 3, Galespy, Gillaspy, 2
 Gilmar, Gilmer, Gillmore, 8
 Griffen, Griffin, 5
 Hagarthy, Hagerty, Haggerty
 Hagens, Haley, Haney, 5, Hanighan, Hanley, Hennesey
 Higgins, 5, Hogan, 6
 Kaley, 2, Kane, 2, Karrigan, Kavanagh, Kean, 3, Keen, 11, Keane
 Keley, Kelley, Kelly, 23
 Kenneday, 3, Kennedy, 10, Kenney, 2
 Laffarty, Lafferty, 3
 Madden, 7
 Maguire, 3, Maquire, Mahon, Mahoney, Mahney
 Patrick Mahney, Patrick Mahoney, Timothy Mahoney, Anthony Mahony
 Maloney, 4, Mooney, Moraty, Moriaty
 Mullan, 16, Morphy, Morphey, Morphy, Murphey, 26

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Neal, Nealy, O'Neal, O'Neil, 18 times
 O'Bryan (Obrayne, O'Brian, Obrian, Obrien, Ibryon, etc.), 17 times
 O'Connor, 5
 O'Daniel, O'Dannil, O'Dear, O'donnelly, O'Donnel
 O'Hagerty, O'Hara, Ohara, O'Harra
 O'Lary, Onie, Onor, Orane
 Timothy Organ
 Quinn, Quin, Quinlin
 Reighley, Reiley, Reily, Riley, 7, Ryan, 9
 Sweeney, Swiney
 Sullivan, Sullivan 8, Swayney, Sweaney
 Welch, 7, Welsh, 16, Walsh, Whelan, 3

The Marriages of Christ Church (Episcopal) at the same period contain 332 names, beginning with Mc and 29 beginning with "O' ", 14 Bryan and Bryant, 37 Kelly and Kelley, 17 Kennedy, 12 Ryan, 10 Sullivan, and 10 Welsh, together with many other names of evident Irish origin.

Persons bearing such names as appear in the foregoing lists were unquestionably of Irish birth or extraction; but there were thousands of men in Philadelphia, who, while of Irish birth or descent and enthusiastic Irishmen, bore names that would not be classed as Irish by the average reader. This is best illustrated in the membership of the Friendly Sons of St. Patrick, a Society organized in Philadelphia March 17, 1771. Active membership was confined to men of Irish birth or extraction, and the Society was evidently the successor of the Hibernian Club, which was holding meetings as early as 1749. On March 17, 1781, the active members of the Friendly Sons were as follow:

Thomas Barclay
 George Campbell
 William West
 Benjamin Fuller
 J. M. Nesbitt
 George Davis
 George Henry

John Murray
 John Donaldson
 Matthew Mease
 James Caldwell
 D. H. Conyngham
 John Barclay
 John Nixon

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Samuel Caldwell
 John Brown
 John Mitchell
 Sharp Delaney
 Andrew Caldwell
 Gen. Anthony Wayne
 Blair McClenachan
 John Dunlap
 John Mease
 George Hughes
 John Mitchell, Jr.
 Gen. Stephen Moylan
 Randle Mitchell
 John Boyle
 John Patterson
 James Moylan

Commodore John Barry
 James Crawford
 George Meade
 Thomas Fitzimmons
 Col. John Shee
 William West, Jr.
 James Mease
 Tench Francis
 Alex. Nesbitt
 John Patton
 Gen. Ephraim Blaine
 Francis Johnston
 Gen. William Irvine
 Col. Richard Butler
 Robert Gray
 Joseph Wilson

Every one of the gentlemen above named was either born in Ireland or was descended from a man born in Ireland; and they were not what is now commonly called "Scotch-Irish." Gen. Stephen Moylan was born in County Cork, was a Catholic and the first president of the Society; George Meade was a son of Robert Meade, an Irish Catholic refugee from Limerick, Ireland. The name is derived from O'Meagh, and 18 properties owned by persons of the name Meade were confiscated by Cromwell and are mentioned in his book of forfeitures. (See Bache's Life of Gen. George Gordon Meade, page 2, and the Life of Richard Meade.) Col. Richard Butler was born in the Parish of St. Bride's Dublin, and his father in Kilkenney. While Butler is not an Irish name, the family had been in Ireland for several centuries, and played an important part in the rebellions against English rule in Ireland.

The First City Troop of Philadelphia, now one of the most exclusive military organizations in the country, was organized November 1774, as the Light Horse of the City of Philadelphia. Of the twenty-eight men who comprised

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the Troop on the date of its organization, ten were born in Ireland and were members of the Friendly Sons of St. Patrick, namely; James and John Mease, John Boyle, John Mitchell, George Campbell, Samuel Campbell, Samuel and Andrew Caldwell, George Fullerton, John Dunlap, and Blair McClenachan. Of the remaining eighteen members, William West, Jr., was the son of an Irishman, and it is probable others were of Irish birth or descent, but the eleven already mentioned were members of the Friendly Sons, and their nationality is therefore known. Among the eighty-eight men who were members of the Troop during the period of the Revolution, thirty were members of the Friendly Sons and represented only a small proportion of the men of Irish blood who would have been likely to join such a troop.

Many other names, well known in Philadelphia society, were borne by colonial immigrants from Ireland. Thomas Lea came from Dublin before 1757, and his son was one of the twelve founders of the Hibernian Society; George Fullerton was born in Ireland and joined the Friendly Sons in 1771; John Frazer was born in County Monaghan, Ireland, came to Philadelphia in 1735, and was the father of Gen. Persifor Frazer of the Revolution and the great-grandfather of Dr. Persifor Frazer, the well known physician; William West, ancestor of the West family of Philadelphia, was born in Sligo, Ireland. On the other hand, the designer and builder of many of the most important buildings in Philadelphia during and after the Revolutionary period, "a man of marked ability as an architect and at that time thought to be the best in this country," was an Irish Catholic named Nicholas Fagan, who was born in Dublin and came to Philadelphia in boy-

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hood. He designed the First Church of St. Augustine, Philadelphia.*

Andrew Porter, whose father came from Ireland, opened a mathematical school in Philadelphia in 1767, and his grandson became Governor of Pennsylvania. Rev. Francis Allison, the first vice-provost of the University of Pennsylvania, emigrated from Ireland in 1735. The parents of Thomas McKean, Chief Justice of Pennsylvania for 22 years from 1777, and Governor of Pennsylvania in 1799, were both born in Ireland.

It is evident from the foregoing that the Irish held a position of considerable prominence in Philadelphia during the Colonial period. The men who comprised the Friendly Sons of St. Patrick were all well to do, for each member had to provide himself with the Medal of the Society, at a cost of \$15, and the fine for absence from the meeting on March 17th of each year was \$1.80 and from other meetings \$1.25. It was essentially an *Irish* society, whose badge contained on one side a representation of Hibernia and America, with Liberty in the center joining their hands, and the inscription "Unite," while on the other side was a picture of St. Patrick, holding a cross, trampling on a snake.

While the Irish were numerous in Philadelphia, they were still more numerous in other parts of the province. Local historians erroneously class them as "Scotch-Irish," but as the names of most of them were distinctively Irish, it is difficult to comprehend why they should be so classed. Let us take, as an illustration, the list of inhabitants of Fort Pitt, Pa., for the year 1760, when the village numbered 149 inhabitants outside of the army. In this list occur the following Irish names:

* Watson's "Annals of Philadelphia."

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Ephraim Blane
Charles Boyle
James Bradden
Andrew Byarly
Philip Byarly
William Bryan
John Coleman
Patrick Cunningham
John Daily
Sarah Daily
William Downy
Patrick McCarthy
Neil McCollum
Hugh McSwine
Susannah McSwine

James Mulligan
—— Sinnott
Jacob Sinnott
Susannah Sinnott
Thomas Welsh
Bridget Winsor
Patrick Feagan
Thomas McCollum
George McSwine
John and Philip Sinnott
Margaret and Rebecca Boyle
Margaret Coghnan
Susan Daily
Mary McSwine

In addition to the foregoing, there were George Carr, John Finley, William McAllister, John McClure, John McKee, who were undoubtedly Irishmen with Scotch names. John Finley was known to have been born in the North of Ireland, and Burke's "Landed Gentry" shows that a Robert Finlay fought for Queen Mary and on her defeat fled to Ireland in 1568. Unquestionably, a number of the other inhabitants, bearing English-sounding names, were also Irish. In the census of Fort Pitt for 1761—house-owners only—occur the following Irish names additional to those already given:

Thomas Camey
William Cassady
John Craven
George Croghan
Dennis Drogharty
Dennis Hall
Hugh Henry

Dennis McLaughlin
Richard McMahan
Joseph McMurray
Patrick McQuaid
John Neal
Christopher Negley
John Welch

There is no mistaking *Dennis Hall*, but if his name had been John Hall, he would have been omitted from the list, even though he might have been of Irish birth.

never heard of

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The lists of Taxpayers in Dauphin County, 1750, printed in the Historical Sketch of Dauphin County, include the following Irish names:

Derry Township

James McKee
Patrick Down
Charles Neely
Andrew Morrison
John Kerr
David McNair
Michael Houry
John Welsh
Hugh Hayes
John McCord
David McCord
Leonard Devine
John McCulloch
Charles Conway
Andrew Moore
Thomas Mackey
Robert McClure
John McQueen
Niel McAllister
Neal Dougherty
Thomas Logan
John McAllister
John McClelland
Andrew Rowan
John Kerr
Duncan McDonnell
Mr. McClan
Patrick Kelly
William Hayes
John Cochran
John McCulloch

Paxton Township

Robert Dugan
James McKnight
William McCalley
George Gillaspay
Alex. McCay
Patrick Gillespy
Thomas McArthur
Robert Curry
John Neal
John Dougherty
John Daily
William Calhoun
Thomas McCormick
Andrew Cochran
William Kirkpatrick
Peter Fleming
Kennedy Kanix
Rich. McClure
H. McKinney
Thomas Dugan
Timothy McKnight
H. McElroy
Timothy Shaw
Matthew Jordan
John Welsh
John McKnight
Patrick Kinney

Hanover Township

James McCreight
Thomas McQuire
John McCord
Wm. McClenahan
David McClenahan
Daniel Shaw
John McCavitt
James McCavitt

Mr. McCowen
Thomas McClure
William Barnet
Francis McClure
Michael Neal
John McCormick
James Finney
John McNealey

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James McConnell
Charles McClure
John McClure
Patrick Gracey
Michael Wallace
James Sloan
Walter McFarland
Barnet McNight
Hugh McGowen
Edward McMurray
Jacob McCormick

John Kansey
James McCorey
Dennis Kerril
John Sloan
Andrew McKeegan
Patrick Brown
Antony McElrath
Adam McNeeley
John McClure
Patrick Bowen

In the above list, it is probable "Patrick Brown" and "Patrick Bowen" were Irish, but if their names had been "James," they would not have been included and thus two Irishmen would have been missed, as many others are when an attempt is made to select them by name. One can always be sure of a man's origin if he has an Irish name, but one with an English name might be Irish, Scotch, German, Swedish, or Russian.

The following men with Irish names received licenses in the State of Pennsylvania as Indian traders between 1720 and 1758:

Patrick Boyd, Lancaster Co., 1730
Lawrence Burke, Wyoming, 1758
Thomas Burke, employe of John Martin, 1750
George Connell, Chester Co., 1749
Charles Conner, Chester Co., 1730
Peter Corbet, Donegal, 1747
James Crawley or Crowley, 1747
George Croghan, 1744
Barnaby Curran, Ohio Company, 1749
Timothy Fitzpatrick, Allegheny, 1734
Timothy Higgins, Shamokin, 1728
Barnabas Hughes, Donegal, 1753
John Kelly, Donegal, Allegheny, 1732-34
John Kennedy, a Lowry Trader, 1754
Edward Kenny, Allegheny, 1734
Ralph Kilgore, Pickawillany, 1750

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Alexander McGinty, 1733, furnished information for Evans' Map, 1755
John McGuire, one of Washington's guides in 1753
James McLaughlin, 1752
Neal McLaughlin, Chester Co., 1749
Charles McMichael, Chester Co., 1742
Samuel Mealy, Chester Co., 1750
Thomas Moran, Allegheny, 1734
Owen Nicholson, 1752
Terence O'Neal, Chester Co., 1730
Garret Prendergrass, 1735
John Quinn, Allegheny, 1748
Timothy Reardon, Venango, 1752
Dennis Sullivan, Donegal, 1747
Michael Taafe, Logstown, 1753
Patrick Whinney, Chester Co., 1749

In addition to the above list, the following names appear on the list of Traders, but were not included because the names might be claimed to be of other than Irish origin, yet are just as prevalent in Ireland as in Scotland or elsewhere:

James Butler, 1747
Thomas Butler, 1747
John Carson, Allegheny, 1753
Philip Coleman, 1745-47
Cornelius Comegys, Trader among the Susquehannocks, 1695
John Dougell, 1748
James Dunning, Allegheny, 1734 to 54
Robert Dunning, Donegal, 1730
John Finley, 1744
Edward Hart, Shamokin, 1729
James McAllister, 1743
Andrew McBryer, Lowrey's Trader, 1752
John McClure, Chester Co., 1743
Archibald McGee, Chester Co., 1730
John McIlvaine, 1743
Thomas McKee, 1744, Capt. in French and Indian War
James McKnight, 1743
James McMordie, Chester Co., 1751
John Martin, Ohio Trader, 1750
Thomas Meener, 1747
Peter Moyer, 1748

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Peter, Robert, Thomas and William Wilkins, Donegal, 1718-46. Samuel Smith, of Donegal, a prominent trader, was born in the North of Ireland.

Lasarus Lowrey, Lancaster Co., one of the largest traders in the State, whose five sons, were also traders, came from the North of Ireland.

The Butlers, Finley, Dunnings, McClure, McKnight, Martin, McGee, etc., are known to have come from Ireland. George Croghan, in the first list, came from Dublin in 1741, and was probably the best known trader in the country; "A complete history of his life and activities would be a history of the Indians and Indian trade of Pennsylvania, Ohio, Kentucky and Indiana from 1746 to 1776."*

On March 29 and May 25, 1748, commissions were issued by the Governor of Pennsylvania to the following officers chosen for that part of Lancaster County lying between the River Susquehanna and the lines of the province:

Colonel, Benjamin Chambers
Lt. Colonel, Robert Dunning
Major William Maxwell
Captains, Richard O'Cain
James Carnaghan
James McTeer
James Galbreath
Adam Reed
John McKown
John Galbreath
David McClure
Thomas McKee
Lieuts. Andred Findlay
James Dyssart
John McCormick
Charles McGill

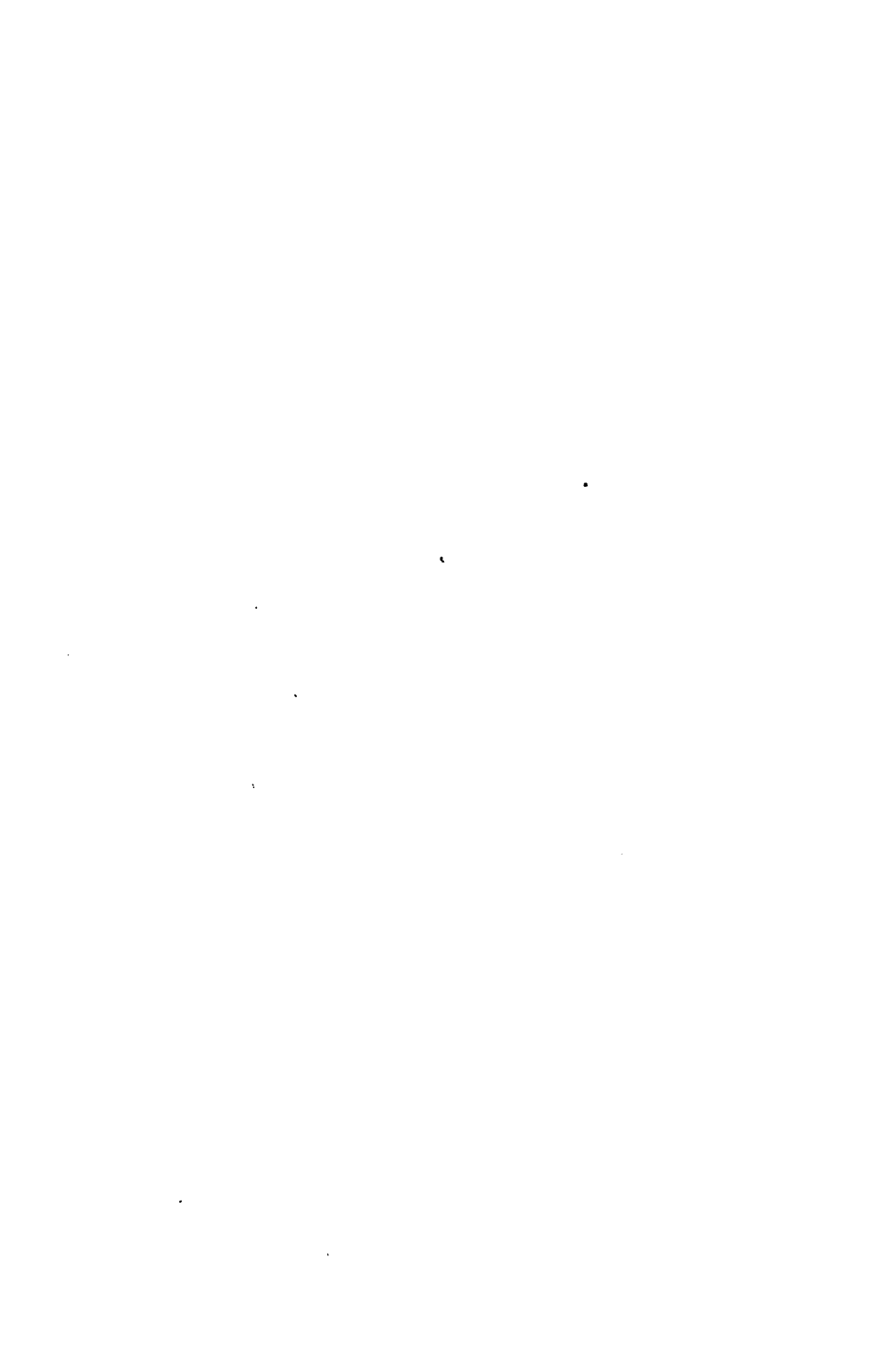
* For further information relating to Indian Traders see "The Wilderness Trail," by Hanna.

THE IRISH IN PENNSYLVANIA

Ensigns James Finney
John Dougherty
William McMullan
John Lesan
George Brannan

Of the above twenty-one names, 10 are distinctively Irish, while of the remaining number, William Maxwell, Andrew Findlay, Charles McGill, James and John Galbreath, David McClure, and Thomas McKee came from the North of Ireland.

The predominance of Irish names in the lists of colonial taxpayers, traders, soldiers, officers, etc., as illustrated by the foregoing, is sufficient evidence of two facts, namely: that the Irish were numerous in Pennsylvania before the Revolution, and they were not altogether the so-called "Scotch-Irish," as they bore real Irish names. As it was a common practice among Irish families to change or modify their names to a Scotch or English form, many men of Irish origin were necessarily omitted from the lists.



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WE have devoted considerable space to the Irish in New England and Pennsylvania because of the theory that New England contained no real Irish population, and because, while it is conceded by most writers that the Irish came to Pennsylvania in large numbers, they have been called "Scotch-Irish" from Ulster, who had no "Celtic blood in their veins"—a theory which is destroyed by the names of these early Irish settlers and the facts already presented. But what is true of the Irish in New England and Pennsylvania is true of all the other colonies. The Irish in early New York was the subject of an address by Michael J. O'Brien, Esq., delivered before the N. Y. State Historical Society at Lake George, August 22, 1906, from which we take the following facts to indicate the extent of the Irish population of the province:

In the census of the city of New York for 1703 occur a large number of distinctively Irish names, as Mooney, Dooley, Walsh, Carroll, Dauly, Corbett, Kenny, Gillen, Morrayn, and in 1733, McLennon, Lynch, Rafty, Hanlon, Darcy, Dwire, etc.

The tax rate lists of Long Island for 1675 contain the following distinctively Irish names: Kelly, Dalton, Whelan, Condon, Barry, Byrne, Goulden, Quinn, Cayne, Kane, Bradley, Griffin, Terrell, Brien, Clery, Patrick,

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Holdren, Sweeney, Murphy, McCorkel, Kennedy, McCown, etc.

In the lists of marriage licenses issued by the secretary of the province previous to 1784, which has been printed in small type in double column, there are eleven pages of names beginning with "Mc," three pages of names beginning with the capital O', and hundreds of other distinctively Irish names, as McDonnell, 24; Walsh, 22; Murphy, 21; Kelly, 16; Ryan, 17; Kennedy, 15; Sullivan, 11; Collin, 24; and Moore, 84 times.

Sir William Johnson, Colonial Governor of New York, had as his lawyer a man named Kelly, his physician was named Daly, his secretary Lafferty, his superintendent of properties Flood, and among other employes were Byrne, McCarthy, Colter, Doran, McDonald, and Connor.

In a petition to the Governor of New York dated January, 1695, occur the following Irish names: Connor, Kilmore, McLean, McDermott, Whalen, Dennis, McArthur, Cannay, Murphy, McIntyre.

But perhaps the most interesting records are those of the marriages performed in the Dutch Reformed Church of New York between 1639 and 1801, between persons of Irish birth. These records contain numerous entries like the following:

George Walker, from Ireland, to Miss VanHeck, September 23, 1692.

William Doulen, from Ireland, to Catharine Strides, April 18, 1701.

Denys Costula, B. in Ireland, m. Elizabeth Rendel, widow of Barney Hamilton, born in Ireland.

John O'Bryan to Margary Flingh, both born in Ireland, June 7, 1761.

Martin Coin and Hannah Boyl, January 6, 1757.

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Hannah Ryn to Wm. Hayes, both born in Ireland, January 3, 1772.

Magrite Dally, from Ireland, to Patrick Dallon, December 22, 1774.

The records are full of such names as Boil, Coil, Rein, Rian, Ryen, Ryn, Ryne (for Ryan), McManus, McManness, McMoness, McMulland, Macknult, Megee, etc., and it is easy to trace the transition of Irish names like Ryan to the Dutch Ryn or Van Ryn, and McManus to McMoness and Moness, etc.

A large number of Irish Quakers settled in New Jersey, but a still larger number of Irish of other denominations came to that colony just before the Revolution, and the lists of New Jersey officers and soldiers of the Revolutionary War contain an abundance of Irish names. By reason of the fact that Catholic Churches were scarce and practice of the Catholic religion prohibited, many Irish Catholics or their children drifted away from the Church. The following excerpts from the biography of Richard Collins, printed in Heston's "Annals of Eyren Haven and Atlantic City," illustrate a typical case:

"In 1765, one year before the organization of the State Medical Society, Richard Collins, a native of Ireland, settled in that part of old Gloucester which afterwards became Atlantic County. Dr. Collins was the first physician resident in the county. . . . He was a Roman Catholic, but settling among Quakers, he eventually adopted their mode of speech and dress. . . . Speaking of his three sons by his second marriage, he once said: 'I have raised one Methodist, one Quaker, and one Universalist.' He died a Methodist in 1808."

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It is commonly known that Maryland had a large Irish Catholic population early in its history, and it was the only one of the colonies that sent a Catholic to the Continental Congress—Charles Carroll, the signer, grandson of an Irish colonist. The shipment of Irish political prisoners and persons kidnapped in Ireland to Virginia and other Southern colonies was carried on extensively during the latter part of the seventeenth and early in the eighteenth century. Campbell's News Letter, Boston, April 27, 1703, contains the following significant item: "Philadelphia, April 13th, they writt that on Saturday last arrived a Gentleman from Maryland brings the following news, That 40 Sayle of West Countrey Men were arrived in Maryland and Virginia about 7 weeks passage. . . . two men of warr Conveyed them from Corke in Ireland."

About 1683 a large number of immigrants from Ireland, influenced by Sir Richard Kyrle (Governor in 1684) who was himself a Dublin Irishman, settled in South Carolina. In 1700, James Moore, descendant of Roger O'More, who had emigrated from Ireland in 1665, was governor of the colony, and Patrick Calhoun, born in Donegal, father of Vice-President J. E. Calhoun, settled there in 1735. In fact, the history of the entire South is largely the story of the Irish immigrants and their descendants. In Virginia the Colemans, Ryans, Dohertys, McLoughlins, McDowell, Shays, Joyces, Conways, and Dalys were colonial settlers; in Carolina were the Burkes, Rutledges, Moores, Lynches, Calhouns, Caldwells, and Jacksons (ancestors of President Andrew Jackson); in Georgia were Knoxes, Dooleys, McCallas, Clarkes, Butlers, and Pollocks (ancestors of Governor Polk), who came from Ireland.

That these early settlers were not altogether the so-

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called "Scotch-Irish" is clearly evident from the following distinctively Irish names which appear in the lists of soldiers of Colonel George Washington's Regiment of Virginia Militia, appearing in a report made July 9, 1754, just after the battle of Great Meadows:

David Welsh	John Rodgers
John Carroll	Edward Cahill
Robert McKoy	Philip Comerley
Anthony Kennedy	George McSwine
William Deveny	Robert Murphy
James Welch	John McIntyre
Joseph Costerton	Patrick McPick
Henry Neill	Daniel Malatte
John Bryan	James McCormick
Michael McGrath, wounded	Thomas Dunahough
Michael Reily, wounded	John McGuire
Patrick Durphy, wounded	John Coin
Robert McCulroy, wounded	Charles Dunn
Daniel McClaran, killed	Patrick Galloway
Thomas Langdon, Sergeant	Thomas Hennessy
Dennis Kenton	Angus McDonald
Michael Scully	James Tyrrel
David Gorman	John Given
Dominick Moran	Nathaniel Barret
Michael McGannon	Thomas Burk
Patrick Coyle	Timothy Conway
John Burk	Barnaby McKan
Cornelius Henley	John Gallahour
William Carnes	William McIntyre
Terrence Swinney	Hugh McKay
Lieutenant Savage	James Dailey
John McCulley	John McQuire

How many of the soldiers bearing other than Irish names were of Irish birth or extraction it would be impossible to guess, but Andrew Lewis, a captain in one of the companies (a general in the Revolution), was born in Donegal.

THE IRISH CONTRIBUTION TO AMERICA'S MATERIAL PROGRESS

THERE can be no doubt that the colonial immigration from Ireland was large. Several volumes of stories of a most romantic character might be written to portray the rise of these Irish immigrants, exiles from the country of their birth because of intolerable conditions, banished because of their devotion to principle, kidnapped and sold into slavery because of their helplessness, and starving because they were robbed of their sustenance, finding their opportunity in another world, an undeveloped wilderness where the very air and vastness of the country instilled in their hearts the feeling that here at last was liberty. (As former President Roosevelt has said: "The Irish people have proved themselves a masterful race of rugged character—a race the qualities of whose womanhood have become proverbial, while its men have the elemental, the indispensable virtues of working hard in times of peace and fighting hard in time of war.") What a sad commentary on British rule in Ireland that Irishmen need only leave their own land to become leaders in every occupation, or at least to develop habits of industry and self-reliance. In his "Annals of Philadelphia," in commenting on the Irish immigration, Watson says: "In some cases the severity of the British laws pushed off young men of

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good abilities for very small offences, who made very capable clerks, storekeepers, etc., among us. I have knowledge of two or three among us, even within my memory, who rose to riches and credit here and have left fine families. One great man before my time had been sold in Maryland as an offender in Ireland. While serving his master as a common servant, he showed much ability, unexpectedly, in managing for him an important lawsuit, for which he instantly gave him free. He then came to Philadelphia and amassed a great fortune in landed estate, now of great value among his heirs." The same author says that Lord Altham came to Philadelphia from Ireland in 1728 and served out his indenture as James Annesley, with a farmer.

The type of men that Ireland lost and America gained through the severity of British laws referred to by Watson, is illustrated by the following brief biographies of "Irish rebels" who came to America early in her history:

Robert Adrian, born in Carrickfergus, Ireland, took part in the Irish revolution of 1798, was wounded in an engagement and later escaped to America, where he became one of the foremost mathematicians of the early part of the nineteenth century. He was Professor of Mathematics at Rutgers College, at Columbia College, and the University of Pennsylvania.

Matthew Carey had to flee from Ireland because of inflammatory articles against the government. While in Paris he met Franklin, who employed him to write for the patriotic cause in America. Later he returned to Ireland and became a power in politics, was arrested for libel, imprisoned, and on his release came to America. In 1784 he began the *Pennsylvania Herald*, the first newspaper

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in the United States that furnished accurate reports of legislative debates, and "he interested himself in forwarding education and in establishing the charitable institutions for which Philadelphia is famous."

John Lewis, of County Donegal, killed his landlord in resisting an illegal attempt to eject him from his home, and with three sons he came to Virginia in 1732, being the first white settler in Bellefont, Va. His oldest son Andrew became brigadier general in the Continental Army; his son Thomas was a member of the Virginia legislature; and his sons William and Charles were colonels in the Revolution.

Dr. William James MacNevin, born in Ballynhowne, County Galway, at twelve years of age went to Austria, where his uncle, Baron O'Kelly MacNevin (also an exile), was physician to the Empress Maria Theresa. Returned to Ireland and became a leader in the rebellion of 1798, was imprisoned four years, came to America, and established the first chemical laboratory in New York. Was Professor of Obstetrics and Chemistry College of Physicians and Surgeons, and with others founded a medical school in New York City.

George McCook, who was concerned in the United Irishmen, fled from Ireland about 1780, and came to America. He was the ancestor of the "Fighting McCooks," a family well known in American history. His two sons and eight grandsons were officers in the army and one grandson a naval officer during the Civil War.

The Irish contribution to the material development of America is best illustrated in a practical way by the following facts:

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- The first daily newspaper in America, 1784, the "Pennsylvania Packet" (predecessor of the North American), was edited and printed by John Dunlap, of Philadelphia, born in Strabane, County Tyrone, 1747, came to America in early youth.
- First American writer on Political Economy, Matthew Carey, was born in Armagh, Ireland, 1761.
- First steam engine built in United States by Christopher Colles, born in Ireland, 1738, came to America, 1765. Was also the first to suggest canals and improvements to connect Lake Ontario with the Hudson, and a system of pipes to supply New York city with water from outside.
- First steamboat built and operated by Robert Fulton, whose father came from Kilkenny, Ireland.
- First grain-cutter manufactured and invented by Robert McCormick, son of Robert McCormick and Mary McChesney Hall, daughter of Patrick Hall, both of Irish descent.
- First practical reaping machine manufactured by Cyrus Hall McCormick, son of Robert McCormick. In 1859 Beverly Johnson said: "The McCormick reaper has already contributed an annual income to the whole country of \$55,000,000 at least.
- First cut nails invented and made by James Cochran, whose father came from Coleraine, Ireland.
- First to introduce cotton manufacture, Patrick Tracey Jackson, in partnership with Francis C. Lowell.
- First to introduce linen manufacture into New England, the Irish colonists of 1718.
- First piano manufactured in the United States by Thomas Crehore, descendant of Teague Crehore, who was said to have been kidnapped in Ireland and brought to Massachusetts, between 1640 and 1650 (Cullen's "Irish in Boston").
- First chocolate in America manufactured by John Hannan, who came to Boston from Ireland in 1764 (Haltigan).

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- First college in the world to admit women on equal terms with men, and which received colored students twenty-eight years before emancipation, was Oberlin College. First president of this college, Asa Mahon, whose ancestor came to New England from Ireland ("National Cyclop. American Biography," vol. ii, p. 461).
- First literary institution higher than a common school within the bounds of the Presbyterian Church, which is regarded as the germ from which sprang Princeton College and several lesser institutions of learning, was the "Log College," founded at Neshaminy, Pa., in 1728, by Gilbert Tennant, who was born in Ireland in 1673, educated at Trinity College, and settled at Neshaminy in 1726 (Appleton's "Biographies").
- First Presbyterian Church in New England founded at Londonderry, N. H., by James MacGreggor, who was born in Ireland, 1677.
- First Presbyterian Church in Baltimore, Md., established by Patrick Allison, a native of Ireland.
- First Republican Methodist Church, afterwards the Christian Church, in North Carolina and Virginia, founded by James O'Kelly, who was born in 1735.
- First Roman Catholic Bishop of America, John Carroll, grandson of an Irishman.
- First Methodist Episcopal Bishop in America, William McKendree, born in Virginia, 1757.

It was not alone in the settled portions of the Atlantic colonies that the Irish became leaders in public enterprise. The immigrants from Ireland were the advance guard of civilization in the vast wilderness of the West. Alexander Macomb, who came from Belfast in youth, became one of the largest fur merchants in the west, with headquarters in Detroit, and was associated with John Jacob Astor and Elias Kane. His fortune was such that

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in 1791 he bought of the State of New York 3,670,715 acres of land on the St. Lawrence River, including all of the Thousand Islands that belonged to New York. The first white child born in the Western Reserve was the grandson of a Dublin woman,* and the history of Ohio, Kentucky, and Indiana is closely interwoven with the activities of George Croghan from Dublin, the McGradys, from County Mayo, the Robinsons and Robertsons, from the North of Ireland, the O'Haras, the O'Fallons, and many others of Irish name. John McDonough, who at his death in 1850 left the bulk of his fortune of nearly \$2,000,000 to the cities of New Orleans and Baltimore to found free schools, who liberated all his slaves and shipped many to Africa, was the son of an Irish immigrant who served in the Colonial Wars and the Revolution. John O'Fallon, who established the O'Fallon Polytechnic Institute (now the scientific department of St. Louis University), gave liberally to Washington University, built a dispensary and medical college, and altogether spent over \$1,000,000 for benevolent purposes in St. Louis, was the son of Dr. James O'Fallon, who immigrated to North Carolina in 1774 and served in the Revolution. The man who wrote the poem, "The Bivouac of the Dead," verses of which are carved over the entrances to all national cemeteries, Theodore O'Hara, was the son of Kane O'Hara, an Irish political exile who settled in Kentucky.

* The son of William Tappan Thompson, whose father was of Irish descent and mother a native of Dublin (Appleton's "American Biographies").

THE GROWTH OF RELIGIOUS FREEDOM IN AMERICA

THE "Charter of Liberties and Privileges" granted to the province of New York in the year 1683, nearly a century before the adoption of the Declaration of Independence, is a landmark in the history of popular government in America. It provided that:

"Every freeholder within this province and freeman in any corporation shall have his free choice and vote in the election of the representatives, without any manner of constraint or imposition, and in all elections the majority of voices shall carry it.

"No aid, tax, tollage, assessment, custom, loan, benevolence, or imposition whatsoever shall be laid, assessed, imposed or levied on any of his Majesty's subjects within this province, or their estates, upon any manner of color or pretense but by the act and consent of the Governor, Council, and representatives of the people in General Assembly met and assembled."

The man who granted this charter was not an "Anglo-Saxon," but a Roman Catholic Irishman named Thomas Dongan, born in Castletown, County Kildare, who was Governor of New York from 1682 to 1688. Had all the English Governors in all the provinces of America been equally liberal in their government, the Revolution would not have occurred.

The religious freedom which Americans now enjoy,

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and which began with the close of the Revolution, presents a strong contrast to the spirit which prevailed in Massachusetts under Puritan domination. The New England Puritans, who supposedly came to America to escape persecution, were themselves bitterly intolerant toward all other sects. Their burning of heretics, their persecution of Quakers, Baptists, and others of more liberal views, whom they drove from the province, are matters with which students of history are well acquainted. The extent to which their narrowness prevailed is perhaps best illustrated in the following law, promulgated by the Massachusetts Puritans in 1670:

"For preventing disorders arising in several places within this jurisdiction by reason of some still observing such festivals as were superstitiously kept in other countries, to the great dishonour of God and offence to others: It is therefore ordered by this Court and the authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or any other way upon such account as aforesaid, every such person so offending shall pay for every such offence five shillings as a fine to the country."

Americans have cause to be thankful that Puritanism collapsed, and for the further fact that the politicians within the Anglican Church, who used the Church to further their own interests, did not secure the hold on young America that they had on Ireland. "It is interesting to observe that the Quakers and the Catholics, men standing at the opposite poles of theology, set the highest examples of tolerance. Quaker Pennsylvania enforced absolute liberty of conscience, and Quakers in all the provinces worked for religious harmony and free-

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dom. Catholic Maryland, as long as its government remained in Catholic hands, and under the guidance of the wise and liberal proprietary, Lord Baltimore, pursued the same policy and attracted members of sects persecuted in New England."* But when the Puritans gained control of the Assembly in Maryland in 1654 they immediately passed an act against popery, while in 1689, the Church of England was established by law and the Penal Laws were applied to the Catholics of Maryland. After the death of William Penn, with the rise of the Anglican Church party in Pennsylvania, intolerance immediately became the order.

It is clear that war on popery was the ruling passion of the Puritans and a certain element in the Established Church. In the former this was due to a narrow spirit, which was "dull, unamiable, and unintelligent." In the latter it was fostered by pure selfishness and that greed of spiritual and worldly power which has always been the ruling element in British character. The chief complaint against the Church of Rome was its activity in secular affairs, yet the Church of England carried this very principle to an excess in Ireland which no other church has tried to equal, and this at a time when the world had emerged from the dark ages of ignorance, superstition, Knights Templars, and Crusaders.

At the period when the Irish began coming to America in large numbers, early in the eighteenth century, they found the restrictions against Catholics as severe as in Ireland. In every colony except Pennsylvania (Maryland being then subject to the Church of England) Roman

* Erskine Childers, "The Framework of Home Rule," London, 1911.

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Catholics were debarred from civil rights or were subjected to severe penalties.* This accounts in large measure for the fact that so large a proportion of the Irish immigrants, instead of founding distinct colonies themselves on the Atlantic seaboard, scattered through all the provinces, settled in the remote parts of some provinces, or pushed on to the frontiers, where they were comparatively free from British persecution. Thus, in Maine, a remote district of the Massachusetts Bay Colony, numbers of Irish Catholics—Sullivans, O'Briens, Murphys, Burkes, and Ryans—settled, while thousands found refuge in the wildernesses of western New York, Pennsylvania, Virginia, and the Carolinas.

Thousands of Catholic Irish, brought to the Colonies in youth, were reared as Protestants; others, finding the struggle against persecution too hard, became Protestants for the sake of the advantages denied to Catholics; while others became Protestants through intermarriage. This is clearly illustrated in the marriage records of Protestant churches in Philadelphia, previously referred to.

What proportion of the Irish population of the colonies at the beginning of the Revolution was Catholic it would be impossible for any one to say, because the practice of that religion openly was proscribed and churches did not legally exist. Even in Philadelphia, where hundreds of men of some prominence were members of the Catholic faith, the Governor of the Council, Patrick Gordon, at a meeting held July 25, 1734, "informed the Board that he was under no small concern to hear a house lately built in Walnut Street in this city had been set apart for the exercise of the Roman Catholic religion, and is com-

* Channing's "History of the United States," p. 144.

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monly called a Romish Chapell, where several Persons, he understands, resort on Sundays to hear Mass Openly celebrated by a Popish Priest; that he conceives the tolerating the Public Exercise of that Religion to be contrary to the Laws of England, some of which, particularly the 11 and 12 of King William the Third, are extended to all His Majesty's dominions; but those of that Perswasion here imagined that they have a right to it, from some general Expressions in the Charter of Privileges granted to the inhabitants of this Government by our late Honourable Proprietor, he was desirous to know the sentiments of this Board on the subject."*

Evidently, it was considered inexpedient to interfere with the Church, as the complaint seems to have been tabled and no further action was taken on the subject. It is strange that the complaint should have come from a man with such a name as that of Patrick Gordon, but it always happens that the man loudest in his denunciation of any religion is one who has abjured that religion for the sake of his own worldly advancement or some equally base motive. As a general rule, the bigot lacks an appreciation of the fundamental principles of Christianity—charity and sympathy.

On November 5, 1775, while camped before Boston, General Washington found it necessary to publish an order against the celebration of "Pope's Night" by the New England troops. The celebration, a childish practice, was aimed at the Catholic people, and while Puritanism would not tolerate the celebration of the birthday of Christ by any other form than fasting and prayer, it set apart a day to give vent to its hatred of the head and

* "Colonial Records," vol. ii, p. 589.

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followers of a Christian church. Before the Revolution had ended Catholics were not only tolerated, but eight of the colonies which formed the United States incorporated in their constitutions the great principle of religious equality. The emancipation of the Catholics in America began as early as 1774, when England, in order to strengthen her own hands against the Colonies by securing the loyalty of the people of Canada and the Catholics of England, relieved them of the pressure of the Penal Laws. The Continental Congress, having in its army a large number of Catholics, and at the same time seeking the aid of a Catholic nation, France, was forced to a similar policy, and Catholics were thereafter cultivated by both sides to the struggle.

To such an extent had official and public sentiment regarding Catholics changed with the breaking of the ties that bound the Colonies to England that in 1791, on the visit of the Roman Catholic Bishop Carroll to Boston, he was invited to the annual dinner of the Ancient and Honorable Artillery Company; about the same time, President Washington made a contribution to the building fund of the Church of St. Augustine, Philadelphia; in 1799, President John Adams headed the list of contributors to the building fund of a Catholic Church for the city of Boston; while Bishop Carroll was unanimously selected by Congress to deliver a panegyric on Washington, 22 February, 1800.

Thus the soldiers of the Revolution secured for America not only political freedom, but religious tolerance and equality, and the universal equality and liberty extended to Catholics were, without doubt, due to the part played by Irish Catholics in the Revolution.

THE IRISH AND THE WAR FOR INDEPENDENCE

IN her effort to subdue the American colonists, England spent £100,000,000 sterling and some 50,000 lives.

Had she been successful, the history of Ireland would have been repeated in America. Washington, Hancock, Adams, Franklin, and other leaders would have been hanged as "rebels," and "America would have become a great boiling volcano, a political hell of rebellion, revolutions, vengeance, assassinations, and wholesale executions, with here and there a province or a section winning its independence for a time to go under at the next turn in the political game. The British Parliament meantime would be kept busy through the centuries passing those land acts, reform acts, and crimes acts which, in the case of Ireland, have been steadily turned out for nearly seven hundred years. In a word, it is extremely doubtful whether England could have controlled America any more profitably than she has controlled Ireland."*

While the Irish were unable to throw off the British yoke in Ireland, they contributed their strength to the cause of the colonists, and, being the best fighting men in the world and the most eloquent orators in the cause of liberty, those of them who bore arms in the patriot army were a match for the British soldiers sent to suppress the

* "The Struggle for American Independence," vol. ii, p. 553.

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"rebels," while the Irish orators aroused the temporizers among the colonists, and by their eloquence kept alive the spirit of patriotism which finally led to success. Their experience with the broken promises of the British government, their intimate knowledge of the methods employed by that government to serve her purpose in Ireland—this knowledge, combined with a brief respite from the deprivations and misery they suffered in Ireland, gave added strength to their determination to destroy every vestige of English tyranny in the new world to which they had come to escape that tyranny.

The leaders of the patriot party in the Colonies early realized the importance of securing the moral and practical support of the Irish people for their cause. The Irish had for centuries been fighting England's battles, as there was no other occupation open to them, and many were compelled to serve in the army to keep from starving. Their reputation as excellent soldiers was known throughout the world. Hundreds of thousands of exiles had gone into the service of France, Spain, Austria, Germany, and even Russia. The Irish Brigade in the service of France preserved its Irish identity and carried the flag of Ireland into every battle in which it participated from 1691 to 1794, and every year thousands of young men were recruited in Ireland for the Brigade. Spain maintained four distinctively Irish regiments for many years. Two Irishmen had become field-m Marshals in Russia, an Irish lord and an Irish soldier had become Marshals of France, while Maguires, Lacys, O'Donnells, Taafes, and Nugents were Austrian generals; and O'Donnell, O'Reilly, O'Neill, O'Hara, and O'Mahony were famous Spanish generals.

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With a view to securing some of this talent in the cause of the Colonies, Franklin visited Ireland in 1771. He met Irishmen in Paris and encouraged Irish revolutionary leaders in their plans to secure Irish independence.* On May 10, 1775, the Second Continental Congress met at Philadelphia and sent an address to the people of Ireland, in which they enlarged on the wrongs committed against Ireland, "in whose rich pastures many hungry parasites have fed and grown strong to labor in its destruction," and they offered the whole region of America as a safe asylum for the Irish people.† This was followed by a letter from Franklin to the people of Ireland, in which he argued the justice of the American cause and pleaded for the support of Ireland.

In Ireland, every man not bound to England by ties of self-interest was with America, while in America every Irishman was a patriot. The seventeenth century writings of Molyneux, a Dublin Irishman, in defense of Irish liberty, became the text-book of American freedom,‡ and while Burke and Barré, Irishmen in the English Parliament, were influencing English sentiment in favor of the Colonies, Matthew Lyons, Patrick Henry, and other orators of the Irish race were using their eloquence to convince Ameri-

* While in Paris, Franklin met Matthew Carey, who had fled from Ireland because of inflammatory articles he had published in a Dublin paper, and gave him employment. Later Carey returned to Ireland and established the "Volunteers' Journal," and in 1784 was tried for libel before the House of Commons and was imprisoned. On his release he came to America and established the "Pennsylvania Herald" and interested himself in forwarding education and in establishing the charitable institutions for which Philadelphia is famous (Appleton).

† "The Struggle for American Independence," Sydney George Fisher, 1908, vol. i, p. 330.

‡ "The Legacy of Past Years," Lord Dunraven.

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cans of the desirability of separation. This required considerable eloquence, as it is well known that the majority of the New Englanders and many inhabitants of other colonies had no idea of separation when hostilities commenced.

* We have already seen that the immigration from Ireland had steadily increased in volume, and during the years 1772 and 1773 it reached the enormous number of 18,500 persons, mostly men. This immigration had an important bearing on affairs in the Colonies, and it should be borne in mind that many of the immigrants were men of education and position, who came directly for the purpose of bearing arms against England.* The welcome they received is illustrated in the following statement of the Marquis de Chastellux, a Frenchman who was in America in 1782:

"An Irishman, the instant he sets foot on American soil, becomes *ipso facto* an American. This was uniformly the case during the whole of the late war. While Englishmen and Scotchmen were treated with jealousy and distrust, even with the best recommendations of zeal and attachment to the cause, the native of Ireland stood in need of no other certificate than his dialect. Indeed, their conduct in the late war amply justified their favorable opinion, for whilst the Irish emigrant was fighting the battles of America by sea and land, the Irish merchants, principally of Charleston, Baltimore, and Philadelphia, labored with indefatigable zeal at all hazards to promote

* Among many others were Richard Montgomery, from Donegal, who settled in New York, 1773, brigadier-general, the first to fall in the Revolution; Edward Hand, from Clyduff, Kings County, who settled in Pennsylvania, 1774, and became brigadier-general; James McHenry, who came from Ireland to Philadelphia in 1771, was Medical Director of the Army and became Secretary of War to Washington, January, 1796.

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the spirit of enterprise, and increase the wealth and maintain the credit of the country. Their purses always were opened, and their persons devoted to the country's cause, and on more than one imminent occasion Congress itself, and the very existence of America probably, owed its preservation to the fidelity and firmness of the Irish."

* In his "History of Ireland," 1809, Plowden said: "It is a fact beyond question that most of the early successes in America were immediately owing to the vigorous exertions and prowess of the Irish immigrants who bore arms in that cause." The "vigorous exertions and prowess of the Irish" were not confined to arms, but extended to the deliberations of councils and the Congress, the raising of money to feed and clothe the army, and advancing the credit of the new government. Irishmen were "first in war, first in peace," and during and immediately following the Revolution, first in the hearts of their fellow-Americans, as the following address made by George Washington Parke Custis, grandson of Martha Washington, in 1828, in answer to an appeal from Ireland for funds in aid of the fight for Catholic emancipation, would indicate:

"And why is this imposing appeal made to our sympathies? It is an appeal from that very Ireland whose generous sons, alike in the day of our gloom and of our glory, shared in our misfortunes and joined in our success; who, with undaunted courage breasted the storm which, once threatening to overwhelm us, howled with fearful and desolating fury through this now happy land; who, with aspirations deep and fervent for our cause, whether under the walls of the Castle of Dublin, in the shock of our liberty's battles, or in the feeble expiring accents of famine and misery, amidst the horrors of the prison ships,

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cried from their hearts, 'God Save America.' Tell me not of the aid which we received from another European nation in the struggle for independence; that aid was most, nay, all essential to our ultimate success; but remember, years of the conflict had rolled away. Of the operatives in war—I mean the soldier—up to the coming of the French, Ireland had furnished in the ratio of one hundred for one of any foreign nation whatever.

"Then honored be the old good service of the sons of Erin, in the War of Independence. Let the shamrock be entwined with the laurels of the Revolution, and truth and justice, guiding the pen of history, inscribe on the tablets of America's remembrance 'Eternal Gratitude to Irishmen.' " *

We shall now proceed to illustrate in a practical way the part played by men of the Irish race in securing the independence of the Colonies, by evidence that is incontrovertible. The Declaration of Independence, for example, is the basis of American independence. No one knows the true origin of all the members of the Congress that adopted it, and it has been the practice to claim English descent for every man of importance in American history unless his name leaves no doubt of other nationality; but the following facts are interesting:

John Hancock, President of the Congress, was the descendant of an immigrant from Ulster, Ireland.

Charles Thompson, Secretary of Congress, who made the first finished copy of the Declaration, was born in Maghera, County Derry, Ireland.

John Nixon, Member of the Pennsylvania Council of Safety, who first publicly read the Declaration, from the steps of the State House in Philadelphia, July

* "Case of Ireland Stated," Burke.

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8, 1776, was the son of Richard Nixon, of County Wexford, Ireland.

John Dunlap, who first printed the document, was born in Strabane, County Tyrone, Ireland.

Among the signers of the Declaration who were known to be of Irish descent, besides John Hancock, were the following:

Matthew Thornton, N. H., whose father came from Ireland.

John Hart, N. J., whose ancestor from Ireland settled in Jersey.

James Smith, Penna., born in Ireland, came to America in 1729.

George Taylor, Penna., born in Ireland, came to America as a redemptioner.

George Reed, Delaware, son of John Reed who was born in Dublin.

Thomas McKean, Delaware; father and mother born in Ireland.

Charles Carroll, grandson of Charles Carroll, an Irish Catholic who emigrated to America in 1689.

Edward Rutledge, South Carolina, son of Dr. John Rutledge, who came from Ireland to America in 1735.

Thomas Lynch, South Carolina, grandson of Thomas Lynch, a native of Galway, who went to Austria after the Irish Revolution of 1691.

Robert Treat Paine, Massachusetts, descendant of Robert O'Neill, who changed his name to Paine and emigrated to America.

George Taylor, in the above list, was the lessee of the Durham Furnace, the first iron works in America, at the time when it was turning out shot and shell for Washington's army.

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American history records the fact that Robert Morris was "the financier of the Revolution," and tells how he later occupied a debtors' prison because of advances made to the Government; but we never hear of Oliver Pollock, a native of Ireland, who settled in Carlisle, Pa., 1760, who from 1777 to 1783 made advances to the province of Virginia and the Continental government, on the basis of his own credit, to the amount of \$300,000, over \$100,000 of which amount had not been repaid to him at the time of his death; and Edward Fox, a native of Dublin, who came to America in 1775 was ruined by the large advances he made to Robert Morris and the latter's associates, a decision of the Supreme Court of Pennsylvania (2 Norris' Reports, 512), showing that in 1797 these gentlemen owed Edward Fox the sum of \$900,000. When the Continental army was in dire distress and Congress unable to raise the money to supply its needs, a number of gentlemen of Philadelphia conceived and put into operation "the plan of the Bank of Pennsylvania" for supplying the army with provisions and clothing. Robert Morris headed the list of subscribers with a subscription of £10,000. Blair McClenachan, a native of Ireland, subscribed an equal amount, and the following Irishmen subscribed the amounts set opposite their names:

J. M. Nesbitt.....	£ 5000
James Mease.....	" 5000
Thomas Barclay.....	" 5000
Hugh Shiell.....	" 5000
John Dunlap.....	" 4000
John Nixon, father from Wexford,	
Ireland.....	" 5000
George Campbell.....	" 2000
John Mease.....	" 4000
John Murray (firm of Bunner, Murray	
& Co.).....	" 6000

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John Patton.....	£ 2000		
Benjamin Fuller.....	" 2000		
George Meade & Co. (members Irish) ..	" 2000		
John Donaldson.....	" 2000		
Kean & Nichols.....	" 4000		
James Caldwell.....	" 1000		
John Shee.....	" 1000		
Sharp Delany.....	" 1000		
Tench Francis.....	" 5500		
John Mitchell.....	" 2000	Hibernian Society	
Joseph Carson.....	" 4000	"	"
Thomas McKean.....	" 2500	"	"

The above named-subscribers were members of the Friendly Sons of St. Patrick and the Hibernian Society. They were all born in Ireland, except John Nixon, whose father came from County Wexford. Robert Morris, who was a native of England, was an *honorary* member of the Friendly Sons, as were also William Bingham, Richard Peters, Samuel Meredith, and Henry Hill, who, in addition to the above, subscribed £20,000 to the bank. Thus, of the total amount subscribed to supply the army (£315,000) £112,000 was subscribed by men who were members of the Friendly Sons of St. Patrick and the Hibernian Society.*

When the Continental soldiers were half starved, half clothed, and their spirits so low that their commanders had almost despaired of holding the army together, an Irish ditty was used to revive their sinking spirits, as the following letter, written by Richard Peters, of Philadelphia, to General Anthony Wayne, will show:

"I heard an Irishman the other day sing a very foolish ballad of three or four verses, yet its simplicity struck me

* The information regarding contributions of money was obtained from the records of the Friendly Sons of St. Patrick and the Hibernian Society, of Philadelphia, edited by John H. Campbell.

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and I have this rainy morning scribbled the enclosed. I have adopted, with a few alterations, the first verse, and except for another line or two, am answerable for both the folly and length of the rest. I send it to you that you may give it to some of your singing sergeants or corporals, as I wish the poor devil to be introduced into the army under the protection of at least a non-commissioned officer. It goes to the tune of an Irish lilt, which I have often heard the fifers play. . . . I am a great believer of ballads and believe that more can be achieved by a few occasional simple songs than by an hundred recommendations of Congress, especially considering how few attend to or read them."

(Signed) RICHARD PETERS.

General Wayne replied that he had given the song to some "Singing *Colonels*."*

The first armed attack on land against the British was the capture of the arms and ammunition at Portsmouth, four months before the battle of Lexington. The attack was led by John Sullivan (afterward major general), the son of Owen Sullivan, a native of Limerick, Ireland.

The first decisive victory of the Revolution for the American cause was won at Moore's Creek Bridge, near Wilmington, N. C., February, 1776, when 1500 Tories surrendered to the troops under command of Colonel (afterward General) James Moore, descendant of Roger O'More, a leader of the Irish Rebellion of 1641. (Appleton's "American Biography.")

The first general officer killed on the American side was General Richard Montgomery, who fell leading the attack

* Register of Pennsylvania, vol. iv, No. 7, p. 47.

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on Quebec, December 31, 1775. General Montgomery was born in the County Donegal and settled in New York State in 1773.

The first attack against the British on water was the capture of a British armed schooner in Machias Bay, May 11, 1775. The capture was made by Jeremiah O'Brien, assisted by his four brothers and some other volunteers. (Harper's "Cyclopedia of American History.")

The first Commodore of the American navy was John Barry, born in County Wexford, Ireland, in 1745.

Turning now to the Generals of the Continental Army, we find among them the following men of Irish origin:

Richard Montgomery, Major General, born in Donegal, Ireland.

Thomas Conway (Count de Conway, of France), Major General, born in Ireland.

John Sullivan, Major General, son of Owen Sullivan who was born in Limerick, Ireland.

Henry Knox, Major General, son of Andrew Knox who was born in Ireland.

John Armstrong, Brigadier-General, born in Ireland.

William Thompson, Brigadier-General, born in Ireland.

Andrew Lewis, Brigadier-General, born in Donegal, Ireland.

William Maxwell, Brigadier-General, born in Ireland.

Anthony Wayne, Brigadier-General, father born in Ireland.

James Clinton, Brigadier-General, son of Charles Clinton who was born in County Longford, Ireland.

James Moore, Brigadier-General, descendant of Roger O'More, a leader of the Irish Rebellion of 1641.

Joseph Reed, Brigadier-General, father born in Ireland.

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John Nixon, Brigadier-General, son of Richard Nixon, of County Wexford, Ireland.

William Irvine, Brigadier-General, born in Enniskillen, County Fermanagh, Ireland.

Edward Hand, Brigadier-General, born in Clyduff, King's County, Ireland.

Richard Butler, Brigadier-General, born in the parish of St. Bride's, Dublin.

Walter Stewart, Brevet Brigadier-General, born in Ireland.

Stephen Moylan, Brevet Brigadier-General, and Chief of Cavalry, born in Cork, Ireland.

James Cochran, Surgeon-General, parents born in Ireland.

We have already referred to the Irishmen in the French service. When the French Government decided to send aid to the Colonies, among the first troops sent were the Dillon, Berwick, Roche-Fermoy, and Walsh regiments of the Irish Brigade, composed exclusively of Irishmen; and among the French officers in the Continental Army whose names appear in the "Historical Register of the Officers of the Continental Army" were the following who bore distinctively Irish names:

Jacques Philippe D'Arcy, Captain, died at Savannah, son of Patrick D'Arcy, who was born in Galway, Ireland, and was appointed *maréchal-de-champ* in France, 1770.

Captain Commandant O'Neill, wounded at Savannah. (He represented the fifth generation of those who had served the King of France in the Dillon Regiment, since the passage of Irishmen into France.)

Arthur Dillon (Count de Dillon), Colonel, March, 1772, in France.

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Barthelemy Dillon, Lieutenant-Colonel, born in Ireland, 1729.

Denis d'Hubart Du Barry, Captain, 1776.

Count de Dune (name also given as O'Dunn), "took part in all engagements of the campaign."

Isidore Lynch, Captain in Dillon Regiment.

Captain Macdonnal, of second Dillon Regiment.

Captain Mullens, Lieutenant in the Regiment de Berwick.

Lieutenant de la Roche Negley, wounded at Savannah.

Lieutenant O'Farrell, of the Dillon Regiment, wounded at Savannah.

Jacques O'Moran, Major, born in Ireland.

Jacques Shee, Captain, born in Ireland.

Georges Taafe, Lieutenant, killed at Savannah, 1779, born in Ireland.

Ferdinand O'Neill, Captain of Lee's Battalion of Light Dragoons, Pulaski Legion.

The very highest estimate of the patriotic portion of the population of the colonies places it at two-thirds, or about 1,400,000, of the white inhabitants. A. R. Fisher, in his "True History of the American Revolution," says: "If there were really 1,400,000 enthusiastic patriots, they would surely have furnished more than the 11,000 men which Washington usually had. Even in their direst need and by the greatest urging and compulsion of all the patriotic leaders by offering bounties, gifts of land, and by drafting, they could never get quite 25,000 all told." While the New Englanders were active in the protection of their own homes and in opposing the stamp tax and duties which affected their own pockets, they were rather lukewarm in their support of the principle that America was to be absolutely free and independent of England,

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and while the first armed resistance to British authority occurred on New England soil, the siege of Boston, 1775, was the last struggle between the Continental Army and English troops in New England, and King Philip's Indian War of 1675 was "far more grievous to New England than the Revolution."* All the colonies furnished a large number of militia, who were more or less "home guards," but most of the real fighting was done by the Continental Line, of which a large proportion were men of the Irish race. "One of the offences charged upon the Irish, and amongst the many pretexts for refusing redress to the Catholics of Ireland, was that sixteen thousand of them fought on the side of America."† It would be difficult to give exact figures as to the number of Irish that fought on the side of America, for, apart from the natives of Ireland who came to America in such large numbers before and during the Revolution, there were thousands of native Americans who were of Irish descent. Furthermore, if there were 16,000 Irish Catholics in the American army, there was an equal or greater number of Irish Presbyterians and Episcopalians. That the Irish were loyal to the American cause, and that they helped to establish the new nation are facts which, while ignored in the school histories, are supported by the testimony of men who lived at a time when "Anglophobia" had not begun to affect the thoughts of American writers. In December, 1781, General George Washington was elected an "adopted" member of the Society of the Friendly Sons of St. Patrick, of Philadelphia, and in his letter of acceptance to the

* Drake, "History of Boston."

† From an address made in New York, 1809, by William J. MacNevin.

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President of the Society he said: "I accept with singular pleasure the ensign of so worthy a fraternity as that of the Friendly Sons of St. Patrick—a society distinguished for the firm adherence of its members to the glorious cause in which we are embarked." But this is not all, for in an address to the Catholics of the United States (most of whom were Irish), in 1790, President Washington said: "I hope ever to see America amongst the foremost nations in examples of justice and liberality, and I presume that your fellow citizens will not forget the patriotic part which you took *in the accomplishment of their revolution and in the establishment of their government.*"

The most conclusive evidence of the prominence of the Irish race in the accomplishment of America's independence is to be found in the abundance of Irish names in the lists of soldiers of the Revolutionary War. As the official lists do not contain nationality of soldiers, it would be impossible to judge by names alone those who were of Irish blood, but bearing in mind the fact that those who bore real Irish names constituted only a small percentage of the number who were actually of Irish birth or descent, the lists to follow will serve to indicate the large number of men of Irish blood that served in the Revolutionary Army.

Irish names on rolls of the Minutemen of Lexington and Concord:

Daniel Bagley
John Barrett
John Boyd
Daniel Bradley

John Bradlee
William Bradley
Joseph Burke
Richard Burke

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James Carroll
 Cornelius Cochran
 William Cochran
 Henry Cogen
 John Collins
 Jeremiah Collins
 Daniel Collins
 William Connors
 John Crehore
 Timothy Crehore
 William Crehore
 James Dempsey
 Philip Donehue
 Benjamin Donnell
 James Donnell
 Joseph Donnell
 John Donnelly
 John Downing
 Andrew Dunigan
 John Fadden
 Thomas Fanning
 William Fanning
 John Farley
 Michael Farley
 John Fay
 Thomas Fay
 Timothy Fay
 William Fay
 John Flood
 William Flood
 John Foley
 Matthew Gilligen
 Richard Gilpatrick
 James Gleeson
 John Gleeson
 Thomas Gleason
 John Golden
 Joseph Golden

James Gooly
 John Grace
 Daniel Griffin
 Joseph Griffin
 John Hacket
 Joseph Hacket
 Wait Burke
 Daniel Carey
 Joseph Carey
 Peter Carey
 William Carey
 Silas Carty
 John Carroll
 Patrick Carrell
 Jonathan Carroll
 Joel Hogan
 John Haley
 Thomas Haley
 William Haley
 John Healy
 John Holland
 John Hugh
 David Kelly
 George Kelly
 John Kelly
 Patrick Kelly
 Peter Kelly
 Richard Kelly
 Stephen Kelly
 Samuel Kelly
 James Kenny
 David Kenny
 John Kenny
 Nathaniel Kenny
 Thomas Kenny
 William Kenny
 Jeremiah Kinney
 Daniel Lary

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Samuel Lauchlin
James Logan
Joseph McAnnell
Thomas McBride
John McCarty
Andrew McCausland
John McCullin
Michael McDonnell
James McFadden
Ebenezer McFarley
Thomas McFarley
Henry McDonegal
John McGrah
Daniel McGuire
Patrick McKeen
James McKenny
Joseph McKenny
John McLeary
David McLeary
John McMullen
Thomas McMullen
John Mack
John Madden
Daniel Mahon
James Mallone
John Manning
Robert Manning

Samuel Manning
Thomas Manning
Timothy Manning
William Manning
James Magoone
John Mehoney
Daniel Mullikin
Ebenezer Mullikin
John Murphy
Patrick Newjent
Patrick O'Brien
Richard O'Brien
Daniel Shay
John Shea
Edward Tappan
Michael Tappan
John Walsh
Joseph Walsh
Benjamin Walsh
Edward Welsh
John Welsh
Joseph Welsh
Samuel Welsh
Thomas Welsh
Walter Welsh
William Welsh

Irish names of American officers and soldiers at the
Battle of Bunker Hill:

Colonel John Nixon
Major Andrew McClary
Captain Samuel Dunn
Captain Timothy Carey
Captain Michael Gleason
Captain Nathaniel Healy
Captain Jeremiah Gilman

Captain Daniel Gallusha
Captain John Ford
Lieut. Charles Dougherty
Lieut. Joseph Welsh
Lieut. Daniel Collins
James Barry
John Barry

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Joseph Barry
 John Bryan
 John Bogan
 William Bogan
 Wait Burk
 Tilly Burk
 Josiah Burk
 Edward Burk
 Thomas Burk
 Richard Burk
 Joseph Burne
 Thomas Burn
 William Connor
 John Connor
 David Connor
 Edward Connor
 James Connor
 John Coner
 John Cronyn
 Isaac Collins
 Stephen Collins
 Demerel Collins
 Lemuel Collins
 Richard Collins
 Henry Collins
 Daniel Collins
 Ambrose Collins
 David Collins
 Peter Collins
 John Collins
 Aaron Carey
 Luther Carey
 Caleb Carey
 Arthur Carey
 Josiah Carey
 Jesse Carey
 Joshua Carey
 John Coy

Daniel Callahan
 Robert Callaghan
 Joseph Cavanaugh
 Josiah Cummings
 John Cummings
 Charles Casity
 Arthur Collamore
 Samuel Carr
 David Coye
 Ambrose Craggin
 Edward Casey
 Michael Clary
 Jeremiah Cady
 Ebenezer Craggin
 Daniel Carmical
 William Carrall
 James Carrall
 William Casey
 Laurence Carrol
 John Connelly
 Francis Crowley
 Hugh Cargill
 John Carel
 Caleb Comings
 John Calahan
 William Dougherty
 Thomas Dougherty
 William Dunn (2)
 John Dougherty
 John Dun
 James Dunn
 James Donnell
 Jotham Donnell
 Thomas Doyle
 Patrick Doyle
 Charles Doroughty
 John Dougharty
 Elijah Doyle

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Edward Finiken	John McDonald
John Flynn	Joseph McDonnell
John Foy	Joseph McLallin
Thomas Finn	William McKenny
Edward Fogarty	John McCullough
David Fling	John McGrath
James Fitzgerald	John McLarty
John Foye	Hugh McCarthy
Jacob Flynn	James McGraw
John Fitchjeril	William McCleary
Kendel Farley	Michael McDonald
Matthew Gilligan	Robert McCormick
John Gleason	James McCorrer
William Gilman	Morris McCleary
William Gilmore	William McClure
Joseph Griffin	John McDonald
Richard Gilpatrick	John McGuire
Joshua Gilpatrick	James McFadden
John Gilmor	Lawrence McLaughlin
Joseph Gleason	David McElroy
Thomas Gleason	James McCoy
Daniel Griffin	James McCullough
Joseph Griffin	Daniel McCarthy
Nathaniel Griffin	Daniel Maguire
Daniel Leary	John Morrison
William Linnehan	Israel Murphy
Bartholomew Lynch	Thomas Mahoney
John Laughton	William Murphy
John McCartney	Daniel Morrison
John McCoy	James Milliken
Thomas McLaughlin	Daniel Moore
Thomas McCullough	Daniel Maley
George McCleary	Hugh Morrison
Robert McCleary	James Milliken
Peter McGee	Joseph Manning
Terrance McMahon	Peter Martin
James McCormick	Richard Murphy
Daniel McNamara	Edward Madden

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Daniel Murphy	Patrick Shea
John Manning	Richard Shea
John Mitchel	James Shay
John Madden	Daniel Shay
Michael Minihan	John Shay
Edward Manning	John Shield
Patrick Mahoney	John Shanahan
John Noonan	Patrick Scandalin
John O'Connor	Thomas Savage
Dennis O'Brien	Patrick Tracey
Bryant Ryan	Thomas Tobin
Cornelius Ryan	Mathew Tobin
John Ryan	Peter Welch
Thomas Ryan	James Welch
Dennis Ryan	Jonas Welch
James Ryan	Silas Welch
Augustus Ryan	John Wolley
Martin Rourke	Joseph Welch
Daniel Riorden	Walter Welch
Timothy Roach	Isaach Welch
Thomas Roach	Richard Welch
James Richey	Richard Welch
Fred Roach	John Welch
John Rannor	Mathias Welch
John Rickey	Benjamin Welch
John Savage	John Welch
Jeremiah Scanlon	William Welch
John Sullivan	William Welch
Timothy Sullivan	Edmund Welch
Oliver Sullivan	Joseph Welch
Ebenezer Sullivan	William Welch

If, as Senator Lodge says, the inhabitants of Massachusetts at the period of the Revolution "were almost wholly of pure English descent," that may account for the fact that Massachusetts furnished more Tories during the

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Revolution than any other province; but there were evidently enough Irish ready to bear arms in the patriot cause, as the muster rolls of Massachusetts soldiers and sailors of the Revolution clearly prove. In the lists published by the State of Massachusetts the name O'Brien under its various forms occurs 369 times; O'Neill, 48 times; Ryan and Rion, 92 times; Sullivan, 47; Murphy and Morfey, 80; Higgins, 140; Gleason, 140; McCarthy, 42; Maloney, 54; Larkin, 69. Altogether there are more than 2000 names of Irish origin—McSweeneys, O'Donnells, Mahoneys, McGuires, McMahons, Connors, Dalys, Donahues, Donovans, Kennedys, Kellys, Kenneys, Learys, etc., by the hundreds, to say nothing of thousands of men of Irish nationality who bore English and Scotch-sounding names.

The following letter, written by no less an authority on Pennsylvania history than William H. Egle, State Librarian to the late Dr. Charles J. Stille, which the latter printed in his "Anthony Wayne and the Pennsylvania Line," illustrates the effort made by historians to detract from the credit due to the Irish for their part in the Revolution:

State Library of Pennsylvania,
Harrisburg, Pa., April 11, 1892.

Charles J. Stille, LL.D.,
Philadelphia.

My dear Sir:

In reply to your inquiry of 9th April, permit me to state that Mr. Bancroft and other writers were entirely wrong in their statements as to the nationality of the soldiers of

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Wayne's Division. With the exception of the Scotch-Irish who formed about two-thirds of his force, the remainder were almost entirely of German parentage. In the French and Indian War the emigrants from the Province of Ulster were chiefly selected, while those of pure Irish descent or migration were rejected on the ground that they were Roman Catholics and that they would not be loyal to the Province when opposed by the French troops. If you so desire, when the opportune time arrives, I might amplify what I have here alluded to. The *Irish* were not in it, although all immigrants from Ireland were thus claimed. The facts are, few *Irish* came until after the War of the Revolution. I doubt if there were 300 persons of Irish birth (Roman Catholic and Celtic) in the war from Pennsylvania.

Yours with respect,

(Signed) William H. Egle.

Is there such a thing as a "pure Irish Celt"? Is it not true that hundreds of Roman Catholic Irish families in the bog lands of the south and west of Ireland, with names like Smith, Johnson, Fleming, Nash, Molyneaux, Devereaux, Lestrangle, DeCoursey, Montgomery, etc., have as much Celtic blood in them as the McGuires, McLaughlins, McMullens, O'Briens, and O'Reillys, with whom they have intermarried for centuries? On the other hand, are the Maguires, Bryans, Ryans, Reillys, Kennedys, Sweeneys, etc., of the Province of Ulster any less Celtic Irish because they live in Ulster and are Protestants? Is Thomas Flaherty, Presbyterian clergyman, "Scotch-Irish" and Patrick O'Flaherty, ditch digger, "Celtic-Irish" because he is a Roman Catholic? Why should Edward Hand,

IRISH AND THE WAR FOR INDEPENDENCE

Brigadier General in the Revolutionary army, born in Ireland, a Protestant, be classed as "Scotch-Irish," and Patrick Hand, private in the Third Pennsylvania Continental Regiment, a Roman Catholic, simply as "Irish"? What is the *racial* difference between Dennis McKnight, of the County Mayo, and David Knight, of the County Antrim, if Dennis's mother's maiden name was Knox and David's mother's maiden name was Maguire? Which one is "Scotch-Irish"?

In the foregoing letter Dr. Egle makes the following assertions:

1. That few *Irish* came to America until after the Revolution.
2. That in the French and Indian War the immigrants from Ulster were chiefly selected, while those of "pure Irish descent or migration" were rejected.
3. He doubts if there were 300 persons of Irish birth (Roman Catholic and Celtic) in the war from Pennsylvania.
4. That two-thirds of the soldiers of Wayne's Division (the Pennsylvania Line) were "Scotch-Irish."

In previous chapters of this work we have shown that the *Irish* came to America in very large numbers before the Revolution. The three remaining statements are refuted by material edited and published under the direction of Dr. Egle himself while State Librarian. The Pennsylvania Archives, notably Vols. I, II, Second Series, edited by Dr. William H. Egle and John B. Linn, contain lists of Pennsylvania soldiers in the Colonial wars and the Revolutionary War. The nationality of soldiers is, with few exceptions, not stated, but on pages 490 to 501 of

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

Vol. II, 2d Series, Penna. Archives, are lists of the soldiers in four companies of Provincial Militia, in which, fortunately, the country of birth is in most instances given. The muster rolls are dated August and September, 1746, while the French and Indian War was in progress. As the roll of the first company includes birthplaces of only half the members, we shall consider the other three, commanded by Capt. William Trent, Capt. Samuel Shannon, and Capt. Samuel Perry. These three companies contained 324 men, country of birth of 301 being mentioned. Of the latter, 167 whose names are printed below were born in Ireland. An examination of these names will enable the reader to judge how ridiculous the claim is that the real *Irish* were excluded from the ranks during the French and Indian War:

Adams, Emanuel	Carroll, John
Almond, Thomas	Carson, Robert
Armsbie, Luke	Carty, Thomas
Armstrong, Joseph	Cayton, Edward
Baem, David	Cooley, William
Barnett, James	Corbet, John
Barr, Thomas	Corneallie, Cornelius
Bayman, Nathaniel	Coyle, Charles
Black, Thomas	Crowley, Bartholomew
Boyd, John	Crowley, James
Boyle, James	Davis, Valentine
Brennan, Edward	Davis, Edward
Brennan, James	Dick, John
Burn, Edward	Dennahew, Florence
Burns, Edward	Dermott, Matthew
Burns, John	Donnelly, John
Byrn, Charles	Donally, Felix
Caldwell, Robert	Donohue, Timothy
Carney, Daniel	Dunbar, John
Carr, George	Eakin, Michael

IRISH AND THE WAR FOR INDEPENDENCE

Ensley, John	Lindon, Patrick
Fay, Matthew	Lindsey, Walter
Frazier, Andrew	Lorne, Charles
Fitzpatrick, Dennis	McAfee, Robert
Flannigan, George	McCabe, Alexander
Flood, John	McCalla, Charles
Fox, Thomas	McClean, John
Futhey, Henry	McDaniel, Dennis
Gallagher, Felix	McGarvey, James
Gallagher, Thomas	McGuire, Nicholas
Gillespie, Abel	McKee, Andrew
Gallagher, Henry	McCarty, Bartholomew
Goodfellow, Daniel	McCarty, Cornelius
Gethins, Daniel	McCarty, John
Grace, William	McCloskey, Henry
Grant, John	McCord, William
Hall, Jonas	McCormick, Thomas
Hammon, John	McDonald, Minass
Harkins, James	McGaughy, John
Harris, James	McGaughy, William
Henry, Henry	McGee, Thomas
Holland, Charles	McGoun, Patrick
Hamilton, James	McGuire, Philip
Huston, William	McIlvaine, Joseph
Johnston, James	McKee, William
Jones, Robert	McKinney, Alex.
Kain, John	McKinny, James
Kain, Miles	McLees, Archibald
Kelly, Peter	McLees, James
Kelly, Daniel	McMahon, Redmond
Kennedy, Hugh	McManus, James
Lappin, Paul	McPeak, James
Lastly, Barnabas	Mahan, Owen
Larey, John	Malvain, William
Laverty, Patrick	Mangan, Owen
Lee, James	Martin, Patrick
Lee, Robert	Matthews, George
Lee, Thomas	Merchant, William

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Meredith, Philip	Runnell, Peter
Miller, Henry	Russell, Nicholas
Mooney, Michael	Savage, Patrick
Mooney, Patrick	Scott, Valentine
Morrison, James	Semple, William
Murphy, Michael	Shea, Timothy
Murphy, Patrick	Shortall, John
Murphy, Thomas	Shortall, Oliver
Murphy, Archibald	Sim, John
Neal, John	Simpson, James
Nicholas, David	Slevan, John
Neigle, James	Smith, James
Newman, Edward	Stevenson, James
O'Donnelly, Arthur	Sutliff, Michael
O'Donnell, Michael	Snapes, Paul
O'Neale, Arthur	Sullivan, Daniel
Parker, Anthony	Swaney, Thomas
Priscott, James	Tomey, John
Raredon, Michael	Tay, Daniel
Rea, Thomas	Tulton, William
Read, John	Turner, Samuel
Reynolds, Edward	Wasson, Robert
Reynolds, Patrick	Weir, Owen
Richardson, William	Wilson, Thomas
Rodgers, James	Yorgen, Dennis
Robertson, William	

The list of soldiers in Colonel Washington's Regiment of Virginia Militia, engaged in the French and Indian War, printed at end of the chapter on "The Irish in Other Provinces," is additional evidence that the "pure Irish" were not rejected during the French and Indian War. But even if it were true that the emigrants *were* mainly from Ulster, the following list of soldiers born in Ireland, taken from a "Return of a Full Company enlisted for the Campaign in the Lower Counties, by Capt. McClughan,

IRISH AND THE WAR FOR INDEPENDENCE

delivered Wednesday, the 17th May, 1758," printed on pp. 570-73, Vol. II, 2d S. Pa., in which the *County* of birth is given, will show that the *Irish* Irish were well represented among the Ulster emigrants.

Black, George, from Armagh, Ulster
Connelly, Bryan, from Monaghan, Ulster
Crawford, John, Donegal, Ulster
Dougherty, John, Donegal
Dougherty, Owen, Donegal
Dougherty, Patrick, Donegal
Dunbar, John, Tyrone, Ulster
Dunfee, Michael, Wexford
Fitzsimmons, John, Dublin
Henderson, James, Antrim, Ulster
Houston, Alexander, "Toboyne"
Innis, Timothy, Kildare
Jones, Christopher, West Meath
Kelley, John, Down, Ulster
Kilpatrick, Patrick, "Faughboyne"
McAnulty, John, Londonderry
McClearn, James, Londonderry
McClelan, James, Antrim
McGill, Patrick, "Kilmore"
Martin, Hugh, Tyrone, Ulster
Mitchell, Joseph, Down, Ulster
Mullan, Daniel, Dunluce, Ulster
Murrain, John, Dublin
Sheerman, James, Dublin
Sloan, John, Tyrone
Stragan, John, Londonderry
Whellan, Luke, Waterford

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

Vol. I (10), Second Series, Pennsylvania Archives, contains lists of names of soldiers in the Pennsylvania regiments of the Continental Line in the Revolution. The regiments are numbered First to Thirteenth inclusive, and to show the falsity of Dr. Egle's statements that not more than 300 *Irish* were in the war from Pennsylvania, we give the following list of 1000 distinctively Irish names taken from the lists of soldiers in only the first six regiments:

FIRST PENNSYLVANIA REGIMENT

Ambrose, Patrick	Carney, Barnabas
Barney, Nicholas	Carroll, James
Bradley, Robert	Cary, Aiken
Burns, William	Casey, Roger
Bryan, Jacob	Cavanaugh, Edward
Blake, Edward	Cavanaugh, Patrick
Blake, Michael	Cochran, George
Blakenny, John	Colgon, Barnabas
Bleak, Michael	Collier, Richard
Bough, John	Collins, John
Boughter, Martin	Collins, Thomas
Boyle, James	Coneway, James
Boyles, Charles	Condon, Peter
Bradley, James	Connelly, Patrick
Brady, Michael	Connel, Terrence
Branahan, George	Conner, Charles
Burke, Edmund	Conner, John
Burns, John	Cooley, James
Burns, Lawrence	Cooney, John
Burns, Michael	Coyle, Alexander
Butler, Patrick	Cross, Patrick
Cavanagh, John	Crowley, Lawrence
Calahan, Daniel	Crowly, Miles
Callen, Edward	Cummings, Edward
Carnahan, William	Curley, Barnabas

IRISH AND THE WAR FOR INDEPENDENCE

Curry, James	Fennell, Patrick
Curry, Samuel	Ferroll, Michael
Curry, Samuel	Finley, Robert
Curry, William	Finnegan, Christopher
Donlin, William	Finney, Roger
Dailey, Joseph	Fitzpatrick, William
Dailey, William	Fleming, Hugh
Dalton, Richard	Fowler, Patrick
Delany, Martin	Grimes, James
Delany, Murdoch	Garvey, John
Dempsey, Charles	Gowen, Henry
Dempsey, Sampson	Gehan, Peter
Dempsey, Timothy	Gibbon, James
Devinney, John	Golding, William
Donnell, John	Gordon, William
Donahoo, Timothy	Gorman, Laurence
Donovan, John	Gorman, John
Donovan, Timothy	Gorman, Samuel
Doran, James	Gowen, Francis
Dorsey, Matthew	Grimes, John
Dougherty, Daniel	Hagan, Peter
Dougherty, James, Jr.	Haggerty, Archibald
Dougherty, Matthew	Hagey, Henry
Downing, Jeremiah	Haley, Michael
Dowther, John	Hanley, Hugh
Doyle, John	Hanlon, Marmaduke
Doyle, Morris	Heagey, Henry
Doyle, Samuel	Heaney, Henry
Dugan, Charles	Hening, Patrick
Dunahoo, Patrick	Heron, Patrick
Dunn, John	Higgins, James
Dwier, Cornelius	Hogan, Sylvester
Early, Michael	Kelly, John
Ennis, Francis	Kinkaid, Joseph
Enos, Francis	Kinkaid, Andrew
Farrall, Patrick	Kain, John
Feagan, James	Kain, Michael
Feagan, William	Kearn, Luke

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

Keary, Arthur	Lynch, John
Keaton, John	Lyons, Edward
Keaton, Thomas	Lyons, Moses
Keenan, Lawrence	McCartney, John
Keenon, John	McCartney, Henry
Keenon, Roger	McCartney, James
Kelly, Alexander	McBride, Peter
Kelly, Edward	McCann, Daniel
Kelly, Hugh	McCarroll, John
Kelly, James	McCartney, Felix
Kelly, John	McCarter, David
Kelly, Killian	McCarty, John
Kelly, Patrick	McCaslin, Patrick
Kelly, Thomas	McCloskey, John
Kelly, Timothy	McCloskey, Neill
Kempsey, Patrick	McCloskey, William
Kennaghan, Richard	McClurghan, Samuel
Kennedy, Denis	McConnell, Charles
Kennedy, Richard	McConnell, Cornelius
Kennedy, Thomas	McConnell, William
Kinney, Michael	McCord, Isaiah
Knight, John	McCord, Thomas
Lochery, Michael	McCormick, John
Lafferty, Edward	McCormick, Hugh
Leaman, Michael	McCormick, Patrick
Leamy, James	McCormick, William
Leonard, John	McCortley, Michael
Leonard, Patrick*	McCoy, Michael
Leonard, Richard	McCoy, Rory
Leonard, Roger	McCoy, William
Linn, John	McCreedy, James
Linn, William	McCrossan, Patrick

* Born in Ireland, 1740; joined First Rifles, and served in Procter's Artillery at Bunker Hill, Long Island, White Plains, Trenton, Princeton, Brandywine, Germantown, Stony Point. Served in Captain Ziegler's company at Block House, where he carried off Lieut. David Hammond, who was badly wounded. Discharged at Pittsburgh, 1783. Served also under Harmar, St. Clair, and Wayne, 1791-96.

IRISH AND THE WAR FOR INDEPENDENCE

McCullom, John	McMullan, Daniel
McCune, James	McMullan, Michael
McCullough, John	McMullen, John
McDonald, Francis	McNair, John ✓
McDonald, John	McNorton, Michael
McDonald, Michael	McOnally, Michael
McDonald, Robert	McPike, Richard
McDonald, William	McSwine, George
McDonald, John	McMurray, William
McDonald, Alexander	McMurtrie, John
McDonnagh, James	Madden, Edward
McDowell, Andrew	Madden, Michael
McElhone, Isaac	Madden, Thomas
McEnnally, Matthew	Magee, James
McFatridge, Daniel	Magrath, Thomas
McGakey, Andrew	Mahoney, James
McGaw, Patrick	Mahoney, Arthur
McGee, Robert	Mahoney, William
McGinnis, Daniel	Maloney, John
McGinnis, Robert	Maloney, William
McGinness, Owen	(Martins omitted)
McGlaughlin, Felix	Means, Thomas
McGlaughlin, Samuel	Milligan, James
McGowen, John	Milligan, Hugh
McGraw, John	Morney, Henry
McGuire, Barney	(Moore's omitted)
McGuire, John	Moriarty, Dennis
McGehegan, George	(Morgans omitted)
McHaffy, James	Mulhollan, Hugh
McHose, Isaac	Mullen, John
McIntire, John	Mullen, Patrick
McKeen, Edward	Mullen, William
(McKelvey, McKinleys, McKenzies, etc., etc., evidently Scotch, omitted)	Mulvany, Patrick
McKnight, Dennis	Murphy, Archibald
McMahon, John	Murphy, Dennis
McManus, John	Murphy, James
	Murphy, Peter
	Murphy, Philip

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IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

Murphy, Timothy
 Murphy, William
 Murray, Daniel
 Murray, Francis
 Murray, Jeremiah
 Murray, John
 Murray, Patrick
 Murray, Thomas
 Murray, William
 Neill, James
 Norton, Joseph
 Norton, Henry
 Norton, Patrick
 O'Bryan, Daniel
 O'Bryan, Dennis
 O'Bryan, Martin
 O'Bryan, William
 O'Neal, Edward
 O'Neal, James
 O'Neal, John
 O'Neal, Richard
 Phelan, Peter
 Power, John
 Powers, Robert
 Quigley, James
 Quinn, Francis
 Quinn, Michael
 Quinn, Patrick

Roark, Andrew
 Ryan, John
 Redman, Michael
 Redman, John
 Reiley, Bernard
 Reiley, Christopher
 Reiley, Job
 Reiley, John
 (Reynolds omitted)
 Riley, Christian
 Rowan, John
 Rudy, Barney
 Rudy, Patrick
 Ryon, Patrick
 Sweeney, James
 Shehan, Thomas
 Shehan, Daniel
 Sloane, Lawrence
 Sullivan, Murty
 Sullivan, Patrick
 Sweeney, Hugh
 Taggart, Dennis
 Ternay, Matthew
 Welsh, James
 Welsh, John
 Welsh, Michael
 Welsh, Thomas

SECOND PENNSYLVANIA REGIMENT

Burns, Samuel
 Boyd, Abraham
 Boyle, Philip
 Bradley, Hugh
 Brady, Michael
 Brandon, Nathaniel
 Brannon, James

Brannon, John
 Brogan, Michael
 Bryan, William
 Burke, Alexander
 Burns, Carberry
 Calalan, Patrick
 Callagan, John

IRISH AND THE WAR FOR INDEPENDENCE

Carney, Barney
 Casey, Richard
 Cassaday, Patrick
 Cochran, John
 Collins, John
 Collins, Joseph
 Collins, Thomas
 Collins, Patrick
 Connely, James
 Connor, Matthew
 Cooley, Edward
 Cooney, James
 Cowan, Charles
 Cross, Patrick
 Crossan, John
 Crowley, David
 Cullen, Thomas
 Cummings, James
 Dailey, Joseph
 Devine, James
 Duggan, Patrick
 Deady, Patrick
 Derry, Michael
 Donahoo, John
 Donovan, James
 Dougherty, John
 Dougherty, James
 Dungan, Thomas
 Dunmore, Paul
 Dwire, Cornelius
 Eagan, John
 Fagan, Garrett
 Fagge, Patrick
 Fagony, James
 Faugh, Michael
 (Finleys omitted)
 Fitzgerald, Edward
 Fitzgerald, John

Flanagan, Timothy
 Galligher, Francis
 Gillespie, George
 Gordon, Daniel
 Gordon, John
 Griffin, David
 Hurley, John
 Hagan, Peter
 Hagerthy, Dennis
 Hale, John
 Haley, Morris
 Hanney, Thomas
 Harlan, John
 Jennings, Thomas
 Kerney, Barnet
 Kennedy, Thomas
 Kennedy, Robert
 Kallahan, John
 Keaton, John
 Keating, Ignatius
 Keating, John
 Keele, Francis
 Keene, Francis
 Keenan, Roger
 Kelly, James
 Kelly, John
 Kelly, Matthew
 Kelly, Patrick
 Kempsey, Patrick
 Kennard, Joseph
 Kennedy, Andrew
 Kennedy, Samuel
 Kenny, Neal
 Knight, Michael
 Kough, Ludwig
 Kusick, John
 Lafferty, Daniel
 Larkins, David

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

Lary, Daniel
 Leary, Daniel
 Lough, George
 McCullan, John
 McDonald, William
 McKilloh, Robert
 McMurdy, John
 McPike, James
 Mulhollon, Hugh
 Murphy, Archibald
 McLaughlin, Robert
 McCarty, Daniel
 Murray, William
 McAfee, Neil
 McCahan, Richard
 McCalla, Daniel
 McCarty, Richard
 McCastleton, Samuel
 McCay, Daniel
 McChord, Isaiah
 McCloskey, John
 McCollum, John
 McConnell, William
 McCormick, John
 McCormick, William
 McCourt, John
 McCowen, John
 McCue, Arthur
 McDowell, William
 McElroy, John
 McElvaine, John
 McElvany, Patrick
 McFtridge, Daniel
 McGahan, John
 McGahy, Andrew
 McGaughin, Michael
 McGeary, Neal
 McGilton, William

McGinnis, Roger
 McGrath, William
 McGraw, John
 McGraw, William
 McIntire, Daniel
 McIntire, William
 McKillin, Edward
 McKinney, John
 McKinsey, John
 McMahon, Richard
 McManus, Hugh
 McQuead, John
 McQuillin, James
 McQuillion, Robert
 McVeagh, Patrick
 McVey, Daniel
 Madden, Thomas
 Magee, Thomas
 Mahon, John
 Malony, John
 Maloy, James
 (Martins omitted)
 Mellen, John
 (Morrison omitted)
 Moyne, John
 Mullen, John
 Mulloney, John
 Mulvany, Patrick
 Murphy, Andrew
 Murphy, Christian
 Murphy, John
 Murphy, Philip
 (Murrays omitted)
 Neill, James
 Neill, John
 Norton, John
 Norton, Henry
 O'Brien, Daniel

IRISH AND THE WAR FOR INDEPENDENCE

O'Bryan, Martin	Reily, Job
O'Bryan, Sylvester	Ryan, James
O'Bryan, William	Sloan, John
O'Foy, Patrick	(Shaw, Patrick)
O'Neal, Christopher	Shea, Daniel
O'Neal, Edward	Sullivan, James
O'Neal, James	Sullivan, Michael
Orand, Patrick	Sullivan, Patrick
Quigley, Edward	Sullivan, Thomas
Reagan, James	Sullivan, William
Reagan, Michael	Tague, Patrick
Reardon, Jeremiah	Terney, Matthew
Record, Patrick	Thornton, James
Redman, John	Whelin, William
Redman, Michael	

THIRD PENNSYLVANIA REGIMENT

Boyd, Thomas	Carshay, Michael
(Brown, Patrick)	Cochran, Blaney
Barrett, William	Collier, Richard
Boyd, Thomas	Collins, David
Boyle, Neal	Collins, Richard
Boyles, Charles	Collins, William
Bradley, Thomas	Connell, Terrence
Brady, Thomas	Conner, Patrick
Brannon, John	Conroy, James
Bryan, William	Conway, Michael
Bryan, Patrick	Cooley, William
Burk, John	Courtney, Cornelius
Burns, James	Courtney, William
Burns, Timothy	Coyle, Mark
Burns, William	Coyle, Robert
Collings, Thomas	Craven, John
Collins, Samuel	Cummings, Edward
Cain, John	Curley, Barney
Calligan, John	Cusick, John
Calligan, William	Doyle——

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

Dougherty, George	Gordon, William
Dagley, James	Gordon, Abraham
Dagon, William	Gallagher, Daniel
Dougherty, William	Gallagher, James
Delaney, Daniel	Gibson, Thomas
Dempsey, Charles	Gilling, Daniel
Dennison, John	Gordon, Joseph
Donely, William	Hagerty, James
Donohoo, Patrick	(Hand, Dominic)
Donavan, John	(Hand, Patrick)
Doody, James	Hanlin, Patrick
Dorman, William	Hannon, John
Doyle, Henry	Hartney, Patrick
Doyle, Samuel	Herron, Patrick
Doud, Michael	Houghy, Patrick
Dougherty, John	Huggins, John
Dowling, Lambert	Hughes, James
Downey, Patrick	Hughes, William
Druery, Michael	Hurley, James
Dugg, James	(Jennings omitted)
Dunivan, John	Joyce, Michael
Dunleavy, Anthony	Kelly——
Ferall, Patrick	Kennedy——
Fitzsimmons, Philip	Kilpatrick, William
Ford, Charles	Kennedy, Robert
Fagan, Garrett	Kating, Ignatius
Fagan, James	Keenan, Nicholas
Fagan, Michael	Kelly, George
Farren, Francis	Kelly, Thomas
Farroll, Patrick	(Kerr, Michael)
Fitzgerald, Edward	Kincaid, John
Fitzgerald, John	Kusick, John
Fitzgibbon, James	Lafferty, Daniel
Fleming, Henry	Lavery, John
Flinn, James	Leary, Daniel
Ford, John	(Leland, Patrick)
Gowen, Hugh	Lynch, Lawrence
Gordon, John	McMeehan, John

IRISH AND THE WAR FOR INDEPENDENCE

McLaughlin —	McCary, Neal
McFaddin, Angus	McGeary, Hugh
Mack, Peter	McGinnis, Daniel
McFaddin, Joseph	McGinnis, John
McAnarmey, Patrick	McGinnis, John
McAnnelly, James	McGowan, William
McAnnelly, Patrick	McGuighan, Peter
McCarr, John	McIlgar, John
McCartney, Dennis	McIntire, Daniel
McCaspy, John	McIntire, William
McClarren, Thomas	McKann, Charles
McCloskey, Cornelius	McKinney, John
McClosky, John	McKnight, David
McClung, William	McLaughlin, George
McConnel, James	McManus, John
McCormick, Hugh	McMath, Daniel
McCormick, Timothy	McMichael, James
McCoy, Nicholas	McMichael, John
McCoy, William	McMullen, John*
McCummings, John	McMullen, William
McCune, William	McQuin, Daniel
McDermott, John	Mahan, Arthur
McDonald, Charles	Malone, Richard
McDonald, Godfrey	Malony, Archibald
McDonald, John	Malony, Richard
McDonald, Patrick	(Martins omitted)
McDonald, William	Mullen, Andrew
McDowell, John	Mulvany, John
McElhone, William	Murphy, Christian
McElroy, John	Murphy, Timothy
McEntire, Thomas	Murphy, Thomas
McFatrige, Daniel	(Nixon, Martin)
McGahy, William	Nowland, John

* At Newark he and thirty-three other Irishmen and other soldiers were captured; was a prisoner nine months and ten days; rejoined the company commanded by Capt. Thomas Butler; then marched south in the company commanded by Capt. Henderson; at Green Springs and surrender of Cornwallis; died in Mifflin county, Jan. 3, 1832, aged eighty-one.

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

O'Neal, Nicholas	Ryan, James
O'Harra, Patrick	Shehan, Daniel
O'Hara, William	Sloan, Lawrence
O'Neal, Daniel	Slone, William
O'Neal, James	Sullivan, Daniel
O'Neal, John	Sullivan, Owen
Quigley, Edward	Sweeney, James
Quinn, Francis	Sweeney, Hugh
Reilly, John	Toner, James
Redman, John	Toner, John
Reily, William	Toole, John
(Rock, Patrick)	(Wear, Cornelius)
Rowan, John	Welsh, William

FOURTH PENNSYLVANIA REGIMENT

(Allwine, Barney)	Cochran, John
Boyle, John	Collings, John
(Butler, Patrick)	Collings, Richard
Bannon, Jeremiah	Collings, Robert
Blake, Michael	Collings, William
Boyd, Thomas	Conner, Charles
Boyle, John	Conner, Martin
Boyle, Neal	Connelly, Andrew
Bradley, John	Courtney, Cornelius
Brannon, Darby	Donnell, John
Bryan, William	Dunbar, John
Burke, Francis	Donnelly, George
Byrns, James	Dailey, John
Cochran, George	Demond, Peter
Conroy, James	Dempsey, Patrick
Connor, Patrick	Dennison, Thomas
Callaghan, John	Desmond, John
Carnaghan, James	Deveney, Hugh
Carroll, Thomas	Devine, Bernard
Cassady, William	Devine, Hugh
Cavanaugh, John	Drudge, John
Cochran, Blaney	Donahoo, Patrick

IRISH AND THE WAR FOR INDEPENDENCE

Dougan, John	McConnell, Charles
Duffield, Felix	McCormick, John
Duffield, John	McCormick, Patrick
Fagin, James	McCoy, Rory
Fitzgerald, Edward	McCune, John
Garvin, Henry	McDonald, Francis
Galagher, Daniel	McDonough, James
Galagher, James	McElroy, Hugh
Garvey, John	McFarland, James
Gogehan, Joseph	McGahy, Andrew
Hagan, Patrick	McCarrigan, Daniel
Hanlin, Patrick	McGlaughlin, Bryan
Hartney, Patrick	McGuire, John
Higgins, James	McIntire, James
Kain, Michael	McKevey, Hugh
Kain, Henry	McKevey, Thomas
Kealing, Thomas	McMahon, Timothy
Keenan, John	McManus, Hugh
Keilan, John	McNamara, Dennis
Kelly, Barnabas	McPike, Thomas
Kelly, Charles	McQueen, Daniel
Kelly, Thomas	McQueen, John
Kelly, William	McSwaine, George
Kennedy, Andrew	Madden, Michael
Kernahan, Richard	Magan, Patrick
Lynch, Michael	Magee, Daniel
Lafferty, Robert	Maloney, William
Larkins, James	Maloney, Archibald
Lynch, Lawrence	Maloy, James
Lynch, Michael	Martin, Patrick
McIntire, William	Mullen, Manus
McPike, James	Murphy, Peter
McMullen, William	Murray, Daniel
McDonald, Alexander	Murray, Patrick
McIlvaine, Thomas	Nixon, John
McBride, James	Noglan, William
McCarty, Denis	O'Neal, John
McColly, Robert	O'Hara, Patrick

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

O'Neal, Richard	Sullivan, Daniel
Reily, Charles	Sullivan, Murty
Rourk, Andrew	Sullivan, Owen
Rion, John	Sullivan, Thomas
Roach, Sadler	Welch, Edward
Ryan, Michael	Welsh, James
Ryan, Patrick	Welsh, Patrick
Sloan, John	Welsh, William
Shannon, James	

FIFTH PENNSYLVANIA REGIMENT

Bradley, Hugh	Dailey, James
Brady, Robert	Dailey, John
Brady, Thomas	Delaney, Martin
Burns, Daniel	Devinny, Cornelius
Burns, Laughlin	Donnelly, John
Burns, Lawrence	Doran, James
Coyne, Bartholomew	Dorney, Matthew
Cain, John	Dorsey, Matthew
Cary, Arthur	Dougherty, Bernard
Cavanaugh, John	Dougherty, James
Cochran, Robert	Dougherty, William
Collins, John	Doyle, John
Connel, Patrick	Doyle, Morris
Conner, John	Doyle, Peter
Conner, Matthew	Doyle, Thomas, Sr.
Connor, Ambrose	Doyle, Thomas, Jr.
Cooley, James	Drury, Michael
Costello, Jordan	Duffy, George
Crossley, Thomas	Duffy, Michael
Crowley, Miles	Dunn, John
Curry, Roger	Eagan, John
Curry, William	Farrall, Patrick
Delany, William	Farroll, Michael
Devene, James	Feagan, William
Daly, James	Fennell, Patrick
Deveny, John	Fitzpatrick, William

IRISH AND THE WAR FOR INDEPENDENCE

Flanagan, John	McCarty, Jeremiah
Forbes, James	McCarty, Michael
Fowler, Patrick	McColly, Samuel
Garvey, John	McCord, Thomas
Gillespy, John	McCortley, Michael
Gordon, William	McCowan, Hugh
Gowen, Francis	McCowan, John
Griffin, William	McCoy, John
Hagens, Daniel	McCoy, Michael
Haney, David	McCrackin, John
Hanin, Richard	McCrossan, Patrick
Hannan, John	McCuen, William
Hargan, John	McCulloch, John
Harrigan, John	McCulloch, John
Heany, Daniel	McCulloch, Samuel
Hogan, Daniel	McDaniel, Robert
Hogan, Sylvester	McDonagh, John
Kennedy, James	McDonald, Robert
Keary, Arthur	McDonald, Terrence
Keenan, Nicholas	McDonald, William
Kelly, John	McDonnell, Robert
Kelly, Michael	McElheny, George
Kelly, Thomas	McEnally, Martin
Kelly, Timothy	McEwen, John
Kennedy, Cornelius	McFall, Archibald
Kennedy, Dennis	McFall, Dennis
Kergey, John	McFall, Thomas
Linn, Patrick	McGee, William
Lynch, Patrick	McGlaughlin, George
McDonald, William	McGlaughlin, John
McDougal, William	McGrotty, Dennis
McMahon, John	McGuigan, Andrew
McCowan, John	McGuire, Charles
McCowen, William	McKissick, John
McAnally, Matthew	McKnight, David
McCamron, James	McLochlin, Hugh
McCann, Daniel	McMahon, John
McCarter, John	McManness, Michael

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

McMullen, Francis	Norton, John
McNamara, Patrick	O'Hara, George
McOwen, John	O'Harron, David
McPheran, Andrew	O'Harra, Daniel
McPike, Thomas	O'Neil, James
McQuillen, Charles	Phelan, Peter
McSherry, Peter	Redman, John
McSwine, Dennis	Reily, James
McWilliams, Alexander	Rock, Patrick
Mahoney, James	Roddy, Patrick
Manley, William	Rodgers, Patrick
Murphy, Lawrence	Rooney, Peter
Murphy, Arthur	Saladay, Daniel
Murphy, William	Walsh, John
Neill, James	Welsh, John
Nixon, Marvin	Welsh, Michael

SIXTH PENNSYLVANIA REGIMENT

Bready, Robert	Fitzpatrick, Peter
Burke, Michael	Finley, Peter
Brady, Samuel	Finney, Roger
Bryan, William	Flanagan, Timothy
Buckley, Daniel	Gehon, Peter
Burke, William	Gordon, Charles
Burns, John	Gordon, John
Carroll, Dennis	Griffin, David
Colgan, John	Grimes, John
Callaghan, Patrick	Henny, Henry
Casaday, John	Haley, John
Colgan, Barnabas, Sr.	Hanley, Christopher
Colgan, Barnabas, Jr.	Hanley, Marmaduke
Collins, William	Healey, John
Connor, John	Henley, Maurice
(Cox, Barney)	Hogan, Daniel
Donavan, John	Huggan, Daniel
Doyle, Peter	Kelly, Benjamin
Duffy, James	Kelley, Charles

IRISH AND THE WAR FOR INDEPENDENCE

Kelley, Killian	McGinnis, Robert
Kelly, Dennis	McGuire, Philip
Kelly, William	McKinney, John
Kenney, Daniel	McCune, Frederick
Kenon, Lawrence	McLine, John
Laughlin, Peter	McManamy, Daniel
Logan, Michael	McMullin, John
Lowrey, Patrick	McPike, Richard
McGilton, William	Magaw, John
McGee, James	Malone, John
McCord, Samuel	Milligan, William
McAfee, John	Moran, Michael
McBride, James	Morrison, Michael
McCarroll, John	Mullin, William
McCastleton, James	Mullin, Patrick
McCastleton, Samuel D.	Mulvaney, John
McCaslin, Patrick	Norton, Patrick
McCaston, James	O'Brian, Philip
McClusky, Francis	O'Brien, John
McDaniel, Malcolm	O'Bryan, William
McDaniel, Matthew	O'Neal, Daniel
McDaniel, Michael	O'Neal, James
McDonald, Michael	Reily, Thomas
McDonald, Terrence	Shawnesse, John*
McDonagh, James	Shehey, Daniel
McDowell, John	Swaine, Edward*
McEntire, James	Welsh, John
McGee, Thomas	

One hundred Irish names of Pensioners of the Revolutionary War, living in Virginia, printed in Senate Docu-

* These two names illustrate how Irish names are changed: O'Shaughnessy, Shaughnessy, Shawnesse, Shaw; McSwine, Swine, Swaine. Hundreds of names of Irish origin were necessarily omitted from the list because so many Irish names have assumed an English form. The names Shaw, Moore, Smith, Morrison, Newman, Kerr, Carr, Clarke, are just as prevalent among Irish Catholic families as names beginning with "Mc" or "O".

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

ments, 1835, giving names of State Troops in which they served and year pension commenced.

Martin Mooney, Virginia, 1819
Edward Casey, Virginia, 1819
Bartholomew Ragan, Virginia, 1818
Patrick McCowan, Pennsylvania, 1818
James Bryams, Virginia, 1818
Peter Dager, Virginia, 1818
Benjamin Galloway, Virginia, 1818
Sampson Dempsey, Pennsylvania, 1818
John Gallegher, Maryland, 1818
Wm. Connerly, Virginia, 1818
Wm. Kennedy, Virginia, 1818
Dempsey Stuart, Virginia, 1819
Francis Burk, Maryland, 1818
John Cochran, Virginia, 1828
John Donnell, Pennsylvania, 1818
Archibald Casey, Virginia, 1818
Wm. Burke, 2nd, Virginia, 1818
Daniel Flin, Virginia, 1818
Perry Carroll, Virginia, 1818
Joshua Dunn, Virginia, 1818
Michael Grosh, Maryland, 1818
Samuel Courtney, Virginia, 1818
William Drone, Virginia, 1818
John Dulin, Virginia, 1818
Thomas McGee, Pennsylvania, 1819
William Burke, Virginia, 1808
Dennis Bush, Virginia, 1818
William Burke, Virginia, 1808
Dennis Bush, Virginia, 1818
John Hefferlin, Virginia, 1818
Samuel Harrell, Virginia, 1819
John Haney, Maryland, 1818
Daniel Hayley, Virginia, 1818
Alex. McMullen, Virginia, 1818
Arch. McDonald, Virginia, 1782

IRISH AND THE WAR FOR INDEPENDENCE

Dennis O'Brian, Maryland, 1818
John Hackett, Virginia, 1819
Dennis Ready, Virginia, 1818
John Mallory, Virginia, 1818
Francis McCraw, Virginia, 1818
Martin Delany, Pennsylvania, 1818
Geo. Dougherty, Pennsylvania, 1824
John Dailey, Virginia, 1818
Hugh Malone, Maryland, 1818
Isaac Welch, Virginia, 1819
John Byrns, Virginia, 1818
James Cochran, Ensign, Virginia, 1818
Michael Cary, Maryland, 1818
Stephen Flecherty, Maryland, 1818
James Hanlon, Virginia, 1818
Hugh Mullegan, Pennsylvania, 1790
Michael McKnight, Virginia, 1785
Terence McDonald, Virginia,
Geo. Murfree, Virginia, 1818
Samuel McCoy, Virginia, 1818
Daniel Brian, Maryland, 1818
Peter Hains, Virginia and Maryland, 1818
Andrew McCarty, Pennsylvania, 1818
John Collins, Virginia, 1818
Patrick Gleason, Virginia, 1818
John Meanly, Virginia, 1818
Wm. McGeorge, Virginia, 1818
Wm. Dennis Hampton, alias Wm. Dennis, Virginia,
1818
Peter McCune, Virginia, 1818
Wm. Carney, Virginia, 1818
Francis Dyer, Virginia, 1832
Dennis Crow, Virginia, 1832
James McDade, Virginia, 1818
Argelon Toone, Virginia, 1818
Daniel Lee, New York, 1818
Thomas Malone, Delaware, 1820
James Larkin, Virginia, 1818

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

Thomas McDaniel, North Carolina, 1821
Daniel Conner, Virginia, 1820
John Nash, Virginia, 1819
John O'Neal, Pennsylvania, 1818
John Bourn, Virginia, 1818
Charles Murphey, Virginia, 1818
Terry McHaney, Georgia, 1821
John Quinn, Virginia, 1823
Robert Dyson, Virginia, 1818
Thos. Dondeen, Virginia, 1818
John Flaridy, Pennsylvania, 1820
Thomas Mahorney, Virginia, 1818, aged 105 years
Patrick McEwing, Virginia, 1818
John Roach, Virginia, 1818
John Sullivan, Virginia, 1830
John Ferrall, Pennsylvania, 1818
Thomas Plunkett, Virginia, 1818
John Reardon, Virginia, 1800
Peter Grim, Virginia, 1818
Wm. Grady, Virginia, 1819
Joseph Golloday, Virginia, 1819
Benj. McKnight, Virginia, 1819
Wm. Knight, Virginia, 1818
Wm. Thornton, Virginia, 1818
Archibald Maloney, Virginia, 1819
Patrick Hanlin, Pennsylvania, 1818
John Burke, Maryland, 1818
Terence Doran, Virginia, 1818
Bennet McKey, Virginia, 1818
Daniel Bennett, alias Bennings, Maryland, 1823

One hundred Irish names of Pensioners of the Revolutionary War, living in Ohio and Indiana, printed in Senate Documents, 1835, giving name of state troops in which they served.

Michael Bowen, Massachusetts
John Burns, Sergeant, Virginia

IRISH AND THE WAR FOR INDEPENDENCE

Sylvanus Burke, Massachusetts
Lawrence Byrn, Pennsylvania
Daniel Cornell, Pennsylvania
James Curry, Captain, Virginia
George Carrol, Maryland
William Colgan, Virginia
John Clancey, Maryland
Francis Costigan, Lieutenant, New Jersey
Daniel Clay, New Hampshire
Patrick Cunningham, Pennsylvania
Jacob Casey, Virginia
Thomas Downey, Pennsylvania
Henry Dugan, Pennsylvania
Elias Dailey, Pennsylvania
Dennis Dailey, Virginia
Richard Done, Connecticut
John Derrough, Virginia
Samuel Dailey, Massachusetts
John Denoon, Maryland
Andrew Dennis, Pennsylvania
Joseph D. Finley, Major, Pennsylvania
Henry Fitzgerald, Pennsylvania
William Flood, Virginia
Robert Fleming, Pennsylvania
Anthony Geoghegan, Maryland
Cornelius Hurley, Virginia
John Kelly, Virginia
Daniel Keyes, Sergeant, Massachusetts
Andrew Kennedy, Pennsylvania
John Legore, Pennsylvania
Peter Lynch, Pennsylvania
James Larkins, Sergeant, Pennsylvania
Patrick Leonard, Pennsylvania
Patrick Logan, Virginia
Daniel Morley, Connecticut
Peter Magee, Lieutenant, New York
John McMahon, Pennsylvania
John McElroy, fife major, Pennsylvania

CONTRIBUTORS TO AMERICA'S INDEPENDENCE

Paul Marse, Pennsylvania
 John McKnight, Maryland
 Edmund McDonough, Virginia
 Hugh McColland, Pennsylvania
 Hugh Mulvey, Lieutenant, Massachusetts
 John McCarroll, Pennsylvania
 John Murphy, Virginia
 Samuel McKee, Pennsylvania
 John McQuown, Virginia
 William McGee, New Hampshire
 James McEver, Massachusetts
 Patrick McDaniel, Pennsylvania
 James Murphy, Pennsylvania
 James McBurney, New Jersey
 Alexander McGloggan, Pennsylvania
 Robert McCullough, Connecticut
 Cornelius Morris, Maryland
 Connelly McFaden, New Jersey
 Walter McFarland, Pennsylvania
 Charles Magin, Maryland
 Richard McHenry, Pennsylvania
 Wm. McClain, Pennsylvania
 Wm. Manning, Sergeant, Connecticut
 Francis McConnell, New Jersey
 Abner McMahon, New Jersey
 Wm. McKelvey, Pennsylvania
 Michael McClunie, Pennsylvania
 Neil McMullen, Pennsylvania
 Jesse Meueley, New Jersey
 James McGuinness, Pennsylvania
 Thomas McIntire, Pennsylvania
 William McMurray, Pennsylvania
 Charles McGuire, Pennsylvania
 Dennis O'Laughlin, Pennsylvania
 William Roach, Pennsylvania
 Daniel Reddington, Massachusetts
 James Reiley, Pennsylvania
 Richard Rilea, Virginia

IRISH AND THE WAR FOR INDEPENDENCE

Patrick Sullivan, Pennsylvania
Timothy Sherman, Massachusetts
David Boylls, Virginia
Charles Boyll, Virginia
John Burns, Virginia
Bartholomew Carroll, Virginia
Michael Courtney, Virginia
Terrance Connor, Virginia
Thomas Flynn, Delaware
David Haney, Pennsylvania
Richard Kenney, Maryland
Daniel Kenny, Pennsylvania
Matthew McAfee, Pennsylvania
James J. Murphy, Virginia
James Mahoney, Virginia
Daniel Sullivan, Pennsylvania
Daniel Welch, Connecticut

One hundred Irish names of Pensioners of the Revolutionary War, living in New York State, printed in Senate Documents, 1835, giving names of State Troops in which they served.

Lewis Brady, New York
Daniel Brackett, Massachusetts
James Bryan, Rhode Island
Adam Brannon, New York
Michael Burdge, Sergeant, New York
Elijah Bryan, Connecticut
Nicholas Cusick, Lieutenant, New York
Michael Cross, Hazen's Regiment
Joseph Carley, New York
Lewis J. Costigin, Lieutenant, New Jersey
William Conner, New York
James Cooley, Massachusetts
John Cahall, New York
James Dorsey, Massachusetts

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

Daniel Dorsey, Captain, Maryland
Timothy Dunn, Connecticut
Timothy Driskell, Pennsylvania
James Dailey, Connecticut
James Dorey, New York
John Dailey, New Jersey
Thomas Dennis, Rhode Island
Francis Delaney, North Carolina
Silas Daley, New York
Jonathan Farley, Massachusetts
William Farley, New Hampshire
Amos Flood, New Hampshire
Joseph Flood, Massachusetts
Aaron Forbes, Massachusetts
Samuel Farley, Massachusetts
Jonathan Finney, Massachusetts
Bethuel Finney, Massachusetts
Benjamin Griffin, New York
Thomas Gilligan, Massachusetts
Francis Garvey, New York
Kirkland Griffin, Mariner
Thomas Gillen, Maryland
Joseph Henegin, Connecticut
Daniel Hayden, Massachusetts
Benoni Hogan, Connecticut
Nathaniel Higgins, Sergeant, New York
Robert Kelly, New York
Hugh Kennedy, Rhode Island
William Kennedy, Connecticut
Edmund Kelly, New York
Joshua Kelly, New York
William Kelly, 2nd, Massachusetts
James Kane, Pennsylvania
John Kennelly, Hazen's Regiment
Josiah Kenney, Massachusetts
William McMennes, New York
Neil McCoy, Massachusetts
Charles McDonald, Sergeant, Connecticut

IRISH AND THE WAR FOR INDEPENDENCE

Patrick McGee, Hazen's Regiment
Bernard McKnight, Massachusetts
James McCauley, New York
Michael McGingar, Sergeant, New York
John McMillan, New Jersey
Paul McCoy, Connecticut
John McNeil, New Jersey
George McMurphy, New Hampshire
Martin McNeary, Connecticut
Jeremiah McCartney, North Carolina
John McManners, Connecticut
Joseph McFarland, New Hampshire
William McMullin, Pennsylvania
John McDongal, New York
Andrew McKenney, Pennsylvania
James McKinney, New York
John McMullan, Massachusetts
Thomas McCarty, New York
Michael Madden, Massachusetts
William Mooney, New York
Ebenezer Morley, Massachusetts
John McNally, Massachusetts
Hugh McConnell, New York
Daniel McCarty, Massachusetts
Henry McNeal, New York
Robert McKnight, Massachusetts
Rufus McIntire, Rhode Island
Christopher McManus, Sergeant, New Jersey
John C. McNeil, Sergeant, New Hampshire
Andrew McNutt, New York
John Maloney, Massachusetts
Alexander Maroney, New York
Michael Madden, Massachusetts
John Murphy, New York
James Murphy, Massachusetts
Richard Nixon, New Jersey
Daniel O'Keiff, Pennsylvania
Cornelius Organ, Pennsylvania

IRISH CONTRIBUTION TO AMERICA'S INDEPENDENCE

James Patrick, Rhode Island
Thomas Quigley, Captain, New York
William Quigley, Massachusetts
Robert Ryan, Connecticut
Jacob Reddington, Massachusetts
Daniel Shays, Captain, Massachusetts
John Sloan, Massachusetts
John Welsh, New York
Joseph Walsh, Lieutenant, Massachusetts
Robert Welch, Connecticut
Walter Whalen, New York
Jeremiah Whalen, Rhode Island
Samuel Welch, Connecticut
Rossel Welch, Massachusetts
Thomas Walsh, New York

Note the New England influence on the names of many of these soldiers who were unquestionably of Celtic Irish origin, e. g., Adam Brannon, Silas Daley, Jonathan Farley, Amos Flood, Aaron Forbes, Jonathan Finney, Nathaniel Higgins, Joshua Kelly, Josiah Kenney, Ebenezer Morley, Jacob Redington, Jeremiah Whalen.

In compiling the foregoing lists, names like Michael Dunning, Daniel Fort, Daniel Hamilton, Daniel Moss, Michael Lochrey, Daniel Lindsley, Daniel Osbourn, Daniel Ward, etc., etc., were not included, as the surnames might not be considered as Irish.



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